The image shows the front cover of an old book. The cover is decorated with a marbled paper pattern featuring large, irregular, dark green and black spots on a light cream background. The edges of the cover are worn and show a brownish-orange material, likely leather or cloth. A small, white, rectangular label is affixed to the bottom left corner of the cover. The label contains three lines of black text: 'F.33', 'L8462', and '1798'.

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THEOLOGICAL SEMINARY,

Princeton, N. J. 10-3

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From the Rev. W. B. SPRAGUE, D.D. Sept. 1839.

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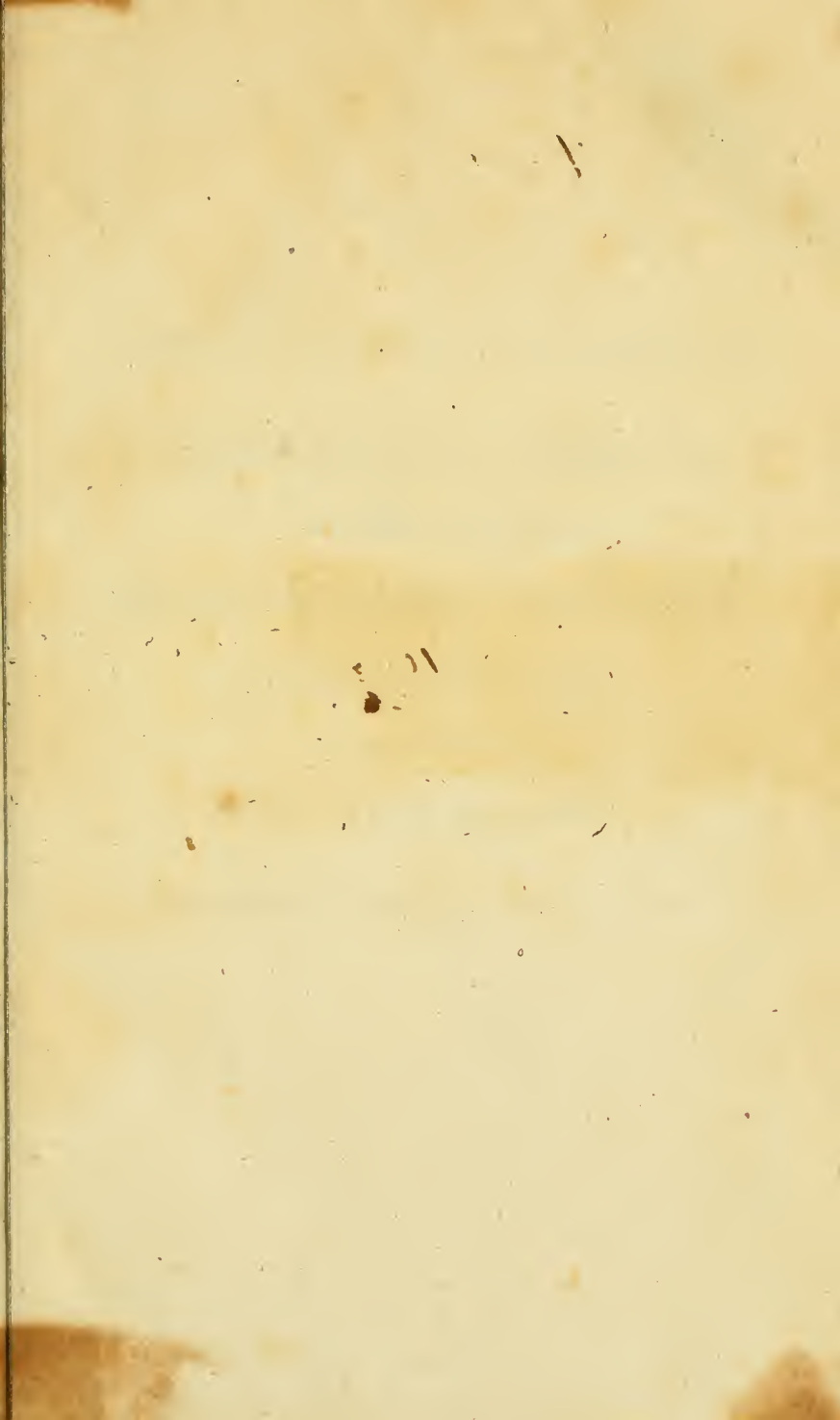
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THANKSGIVING SERMONS,
PREACHED BEFORE THE
MISSIONARY SOCIETY,
LONDON, AUGUST 6, 1798.

[PRICE ONE SHILLING.]



THANKSGIVING SERMONS,

PREACHED BEFORE THE

✓
London

MISSIONARY SOCIETY,

LONDON, AUGUST 6, 1798.

BY THE

REV. J. GRIFFIN, PORTSEA;

AND

REV. T. HAWEIS, LL. B. & M. D.

OF ALDWINKLE, NORTHAMPTONSHIRE.

London:

BY ORDER OF THE DIRECTORS,

PRINTED FOR T. CHAPMAN, NO. 151, FLEET STREET.

MDCCXCVIII.



PROPERTY OF
PRINCETON
THEOLOGICAL
INSTITUTION.

THE safe return of the Duff; the health which prevailed on board during the whole voyage; the welcome reception and safe settlement of the Missionaries at the places of their destination; and the remarkable interpositions of Divine Providence from beginning to end of this extraordinary enterprize, were such evident answers to the numerous prayers which had been offered up to God on behalf of the Mission, as loudly demanded the most public acknowledgement of gratitude and praise.

The Directors, therefore, of the Missionary Society, having acquainted the friends of the institution, as soon as they possibly could, with the leading circumstances of the voyage, requested that a day of public thanksgiving might be observed on the sixth of August, being the first Monday in the month, when the Prayer Meetings of the Society are usually held throughout the kingdom, that all whose hearts have been interested in the work, might have an opportunity of uniting, at the same time,

time, in the same pleasing and reasonable service. They appointed Mr. Griffin, of Portsea, to whose church Captain Wilson belongs, to preach on the occasion, at Surry Chapel in the morning, and Dr. Haweis, as being one of the oldest ministers in the Direction, and who first proposed the Mission to the Pacific Ocean, to preach at Zion Chapel in the evening. These extensive places were soon filled with serious and respectable auditories. Prayers with select psalms and lessons were read by Mr. Eyre and Mr. Charles; Mr. Williams, Mr. Leggett, Mr. Grove, Mr. Nicol, and Mr. Brooksbank, engaged in extempore prayer; and Mr. Cooper, Mr. Townsend, Mr. Platt, Mr. Greatheed, Mr. Pover, and Mr. Ford gave out the hymns. The whole services were conducted with the utmost solemnity; the presence of God was happily experienced by preachers and hearers; and never, perhaps, was gratitude more warmly expressed on any public occasion.

Knowing, however, that verbal acknowledgements, though highly proper, were but a small part of the tribute due to God for such signal benediction, the Directors convened the Society at Haberdashers' Hall the following day, to consider how they could best glorify him,

him, by maintaining a communication with the Missionaries in the South Seas, and by establishing other Missions in that hemisphere, where such an extensive door of entrance and utterance has been evidently opened.

No sooner was the report read by Mr. Greatheed, than all expressed their cordial approbation of the proposal recommended, and unanimously resolved, “ That the Directors
“ be authorized to employ a ship, belonging to
“ the Society, on another voyage to the Pacific
“ Ocean; for the purposes of supplying our
“ Brethren, who have settled there, with assistance in their labours; of adding to their
“ number, where circumstances may render it
“ necessary; and of planting the gospel in
“ other islands of that ocean, where it shall
“ appear most eligible from their extent, population, or other favourable circumstances.”

The Rev. Mr. Waugh was in the chair, and the whole business of the meeting was conducted with the most perfect unanimity and satisfaction. Dr. Vanderkemp and the two Dutch Missionaries, who arrived on the thirtieth of last month, were present, and so was the Rev. Mr. Disandt, a Lutheran clergyman,
introduced

introduced by Dr. Burckhardt, as sent from Germany by Baron Van Shirnding with proposals of uniting with the Society, and assisting them, both with men and money. It need not be added, that the presence of these respectable foreigners, considerably heightened the general delight of one of the most pleasant meetings, perhaps, since the commencement of this institution.

REPORT

PRINCETON

THEOLOGICAL
SEMINARY.

The REPORT of the DIRECTORS at a special General Meeting of the MISSIONARY SOCIETY, convened at HABERDASHERS' HALL, the 7th of August, 1798; for the Purpose of deciding on the Means of maintaining Intercourse with our Brethren in the South Sea Islands, and on the Expediency of sending another Mission to that Part of the World.

BRETHREN,

IN order to enter upon so important a subject, as that of our present report, with dispositions suitable to the discussion of it, it is only necessary to give a moment's serious attention to the circumstances in which we meet. It is not for the sake of form, or of shew, that a day of public thanksgiving has been appointed by the Society. Is there not a cause for every heart, that is interested for the glory of Christ, and the welfare of mankind, to beat, with the most sincere and fervent gratitude, on the present occasion? What is there that the Lord could have done in favour, of the missionary voyage, just completed, which he hath not done? If there be a bye-stander, who never shared in the counsels or the labours which that undertaking required, he must surely be impressed with pleasure and surprize, in learning what the Lord hath performed for us. But those of us, who, from the small beginnings of this Society, have been deeply concerned, and closely occupied in its progress, must be allowed to indulge emotions of thankfulness and admiration, far beyond our power to express. Whilst, however, the Lord's mercies cannot be enumerated by us, and whilst their greatness cannot be suitably represented, we rejoice that it is equally unnecessary, as it would be unsuccessful,

to attempt displaying them. Facts, which are generally known to you, speak so forcibly, as to render words needless. The sublimest language could not magnify their importance, nor can the meanest diminish it. We are called, indeed, at present, to express our sense of the Lord's amazing goodness, not by words, but by actions; and the investigation of our future measures, as a Missionary Society, can be considered in no other view, than as an enquiry, "What shall we render to the Lord for all his benefits?"

We trust, that, with one heart, and one mind, we would employ the powers which the Lord vouchsafes to us, in such a direction and manner, as may, under his blessing, do the greatest good. We are debtors to all mankind, and most gladly would we discharge our whole debt. How should we rejoice, to bring the oppressed African to the glorious liberty of the children of God! How would it gladden our hearts, to see the sun of righteousness arising on the climes of Asia, from whence we first received his healing beams! Unequal, as we feel ourselves, to the extensive concerns already consigned to our management, we are ready to sigh for hosts of Missionaries, and heaps of treasure, to be employed in every quarter, and in every unenlightened country of this globe. But our powers, although greater than we first hoped, come far short of our calls to exertion. The little we can attempt must, therefore, be selected with the greatest caution, lest it should fail of producing that degree of good which it is possible for us to accomplish. We have not only to encounter difficulties from without; we have need to watch and pray against those which arise within us: and we are not only liable to err, from want of knowledge or humility, but even the most grateful sensations of our minds may possibly mislead us. Were we not aware of this danger, we should scarcely, in our present circumstances, propose any enquiry about
the

the measures which ought to be next adopted by us. What heart would not say, “ Can we doubt *where* our attention should be directed; when our dear Brethren, whom we solemnly devoted two years since to the service of Christ, in the remotest regions, are longing to hear from us; are in need of the conveniencies which we enjoy, and may impart to them; are earnestly requesting fellow helpers from amongst us; are assuring us how gladly we shall be received by the hospitable islanders, among whom they labour; and are pointing out to us an expanding sphere of usefulness, perhaps equal to the utmost number of Missionaries we can hope to collect and to equip?—Yes, Brethren, we feel most tenderly, most respectfully, for these dear servants of our blessed Lord, who have left us so far behind in his work, and who yet are dependent upon us for encouragement and assistance in it. We call to mind also our solemn pledge, that we would never desert them, as we hoped that God would not forsake us.

However, in order to do this, we mean not to relinquish attempts to enlighten other parts of the world, which are yet in heathenish darkness; yea, we acknowledge, Brethren, that we durst not recommend to you such a measure. The vast continents of Asia and Africa, not only present a scene of labour incomparably more extensive than all the islands of the Pacific Ocean; they moreover contain great nations, whose civilized condition, if it were sanctified by the influence of the Gospel, might be highly advantageous to its establishment and progress. The islands of the South Seas were recommended to you, not as the most important objects of evangelization, but as the most accessible, and favourable to our early efforts. The justice of that representation has been confirmed by the experiment which the Lord enabled us to make. With respect to other subjects, which have claimed our attention, excepting at Sierra Leone, we have

not yet been able to carry them into execution in the manner that we wished. It is expected we shall shortly make an attempt in the southern part of Africa. Some of our Brethren, it is well known, had devoted their substance, and their lives, to the object of a mission to the East Indies; but no entrance there, into British territories, has yet been obtained. And with respect to some other civilized parts of Asia, to which we might gain access, we have, as yet, been able to find but few Missionaries, whose knowledge and experience appeared adequate to the undertaking. The troubles which affect a great part of the world, in consequence of the present war, together with the uncertainty of its event, conduce to suspend some important missionary operations. We wait, in hope that the Lord will, ere long, raise up able instruments, and open effectual doors, for spreading the Gospel in the most extensive countries, and among the most civilized nations of the Heathen. In the mean time, what can we do better than to follow up a mission which has hitherto been favoured beyond our hopes, and which may be carried on toward perfection, by those means and instruments, with which the Lord has been pleased to furnish us in a remarkable degree.

We therefore deem it adviseable, without delay, to recommend some plan for revisiting our dear Brethren in the South Sea Islands, and for reinforcing their number in those situations, which evidently require an immediate accession of Missionaries. Such are the Marquesas, which as yet are only provided with the solitary labours of one young servant of Christ; and the extensive Archipelago, called the Friendly Islands, which are calling in vain for adequate assistance from nine of our Brethren, placed in that important scene of evangelical labour. We have, however, no prospect of accomplishing these purposes effectually, but by endeavouring again to equip and send out a ship for

the purpose, if the Lord shall raise up proper persons to conduct the voyage. We cannot now attempt to express our own, nor *your* sense, of what is due to those invaluable Brethren, who, with sacrifices of all that is dear to life, so cheerfully undertook, and so admirably have fulfilled, the charge of the former voyage. They have finished, with joy, a course of inexpressible anxiety and labour. We bid them welcome to that rest, and that honour, which ought to follow their inestimable services to the cause in which we have engaged! But where can we look again for such sacrifices, or such exertions! May God direct and provide! Trusting in Him, who hath done such great things for us, we hope it may be found practicable to send out a vessel under the conduct of able and faithful persons, to convey to our distant Brethren, those proofs of our love to them, and of our concern for the work to which they are devoted, that every bond of piety, humanity, and gratitude, obliges us to afford.

Yet, in recommending to you, Brethren, an attempt, which, if the Lord enables us to accomplish it, must be attended with great expence, and still greater risk, we should be inexcusable, if we did not endeavour to render the objects, and the effects of the voyage, as grand and beneficial as they can be made. We trust, that it is capable of answering purposes which will satisfy very enlarged desires of usefulness. We have already admitted, that the Islands of the South Seas were chosen to be the scenes of our first efforts, not because they were of greater importance than other parts of the globe, but because they were judged more accessible, and on the whole, more favourable to such a mission as we could undertake. It was on a similar account, that the former voyage was not directed to the more extensive countries of the Pacific Ocean, but to those islands where we expected to find the greatest docility and cordiality in the natives. It was in this point of view, that the island of Otaheite
formed

formed the foreground of our prospect. A laborious investigation of the reports of every preceding navigator convinced us, however, that a friendly reception, and a safe residence for our Missionaries, might reasonably be expected, in some groups of islands with which Otaheite had no intercourse. Our dear friends, who embarked in the *Duff*, directly and deeply interested as they were in the event, formed the same judgment from the information that we laid before them. They ventured to attempt the Friendly Islands, though variously and inconsistently represented by former voyagers, and the Marquesas, though at that time but little known. The Lord, in every instance, exceeded our hopes, and disappointed our fears. In three distinct clusters of islands, to none of which the Gospel could apparently have been communicated from the others, it is now happily planted. What an encouragement is this for us to encounter some labour, and some hazard, in order to sow the seed of the word in other islands, to which it is not likely to spread from those places which have already received it! Yea, what an obligation is laid upon us, to trust the Lord farther than we have yet done; when hitherto he has so graciously rebuked our unbelief! Never again let us doubt, that the hearts of all are in his hand! Nor let us decline a trial of such places as are more extensive and important than those which we at first attempted; although we are informed that their inhabitants (mostly of the same race and language with those who now love and revere our Missionaries) are less docile in their manners, and have at times committed outrages on visitors of a very different description. If, for instance, the extensive country of New Zealand was inhabited by men ferocious as lions, we know that the Lord could change them into lambs. We are even assured, upon indubitable authority, that some principal natives of the country just mentioned, (at which, in our former voyage, we durst not propose
to

to touch) are now familiarly acquainted with, and cordially disposed toward our countrymen, who have repeatedly visited them from Norfolk Island. Let us not entertain a momentary suspicion, that our dear Brethren, who are applying to us for assistance to spread the knowledge of Christ, will shrink from that degree of hazard, which, notwithstanding such favorable circumstances, may yet be apprehended. They have counted the cost; and their enquiry is, we doubt not, simply *where*, and *how*, they may most effectually promote the cause of their crucified Redeemer. They certainly are not aiming to "boast in another man's line of things made ready to their hand." If they visit their Brethren and fore-runners, they will gladly be "enlarged by them to preach the Gospel in regions beyond them:" and any of them, who may be necessarily detained to assist their Brethren in a work already begun, will reluctantly forego an opportunity to emulate their example, by carrying the Gospel where it never had been known.

But enough of this. Of all fears, those are least grounded in experience, which represent our Missionaries to be in danger of relinquishing the work they so cheerfully undertake. A single, unalarming failure, serves to excite our thankfulness for the general steadiness and resolution of our Brethren, whether in Africa, or the distant islands; and our higher esteem of that act of Christian heroism, to which it afforded both an occasion and a foil. It is more needful to observe, that, by naming one of the numerous extensive countries in the Pacific Ocean, we do not at present mean to recommend this in particular, as a certain object for the mission. Our minds are not yet sufficiently informed, to decide upon the precise places that are most proper to be next attempted. We propose to search, with the most earnest diligence, every source of information, impartially to lay before our Brethren, who devote themselves to the mission, all the facts we can collect

left for their instruction; to recommend, to their peculiar attention, those places which we judge most suitable to their talents, and most in need of their labours; and to advise them to make a fixed choice of their objects, and of their companions in the work; from which, it may perhaps be better for them afterward not to depart, without a sanction from the majority of their Brethren upon the voyage.

It is upon the judgment and experience of our beloved Brethren, who have returned from the former voyage, that we ground a confident assertion respecting the practicability of that which we now propose. All our Brethren, now at the South Sea Islands, may be visited and assisted, and several of the more extensive islands explored, sufficiently to ascertain whether the Missionaries designed for them may be left there with safety; within an equal space of time, and at an equal expence, with that employed in the former voyage.

We have room to expect that the East-India Company would again freight the ship from Canton, by which the expence of the voyage might, as before, be partly reduced, and the principal objection to the undertaking would thus, in some measure, be removed. But we apprehend it will be entirely obviated, if we consider, that hitherto the religious world have discovered the most liberal and cordial inclination to render our funds proportionate to our needful exertions; that our undertaking to the South Sea Islands has excited a very lively and general sympathy; that it is now recommended to their regard by striking instances of the divine approbation; that the expence of the voyage, though heavy, is but a temporary exertion; and, above all, that pecuniary exertions constitute the *only* sacrifice likely to be made in this mission; and if compared with the health, and consequent usefulness of our Missionaries, it must surely be accounted a small sacrifice indeed.

MERCIES RECEIVED:

A CLAIM

FOR ADMIRATION AND GRATITUDE.

SERMON,

PREACHED

AT A PUBLIC THANKSGIVING

OF THE

MISSIONARY SOCIETY.

SURRY CHAPEL, AUGUST 6, 1798.

BY THE REVEREND JOHN GRIFFIN,

OF PORTSEA, HAMPSHIRE.

S E R M O N I.

EPHESIANS iii. 20, 21.

Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us—Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end—Amen.

WE live in an eventful period. The providence of God is unfolding the Book of Prophecy, and explaining its predictions by their accomplishment. Perhaps the annals of the world do not present a period in which calculation, respecting civil affairs, has been more evidently wrong, or in which the prophecies were more clearly fulfilled, than the present. Prophecy always carries two aspects: it frowns on the enemies of God, and of human kind; but smiles upon those who aim at his honour, and the happiness of their fellow men.

Among the many painful events which shock the feelings of humanity, we have one most pleasing circumstance to contemplate. While the sword of war is depopulating Europe, and storms of wrath are shaking terribly the nations, the servants of the Prince of Peace are pursuing the eternal interests of immortal souls.

We are met this day, not to rejoice in victories, nor to sing of garments rolled in blood, but to record the high praises of our God, for the propitious occurrences which have eminently marked the efforts of the Missionary Society.

Some persons have already asked what success have you obtained, that calls for this public thanksgiving? Would it not be more suitable to wait till you know whether any of the Heathens are converted by your means? We answer, it is probable, were we to wait till we have intelligence that some are converted, the same objectors would say, it would be better to wait till sufficient length of time had given proof that their conversion was real.

Before the Temple was built, David and the Princes of Israel gave public thanks to God, that he had inclined their hearts to prepare for it.—Wherefore David blessed the Lord before all the congregation; and David said, “blessed be thou, “ Lord God of Israel, our Father, for ever and ever. “ Thine, O Lord, is the greatness, and the power, “ and the glory, and the victory, and the majesty: “ for all that is in Heaven, and in the Earth, is “ thine. Thine is the kingdom, O Lord, and thou “ art exalted as head above all. Both riches and “ honour come of thee, and thou reignest over all, “ and in thy hand is power and might; and in thy “ hand it is to make great, and to give strength “ unto all. Now, therefore, God, we thank thee, “ and praise thy glorious name.” It is true, they had only prepared for the building, but the preparation for the edifice was as necessary to the completion of the work, as the Temple was for the purpose of divine worship. Our public thanksgiving on this occasion is as seasonable, and as proper, as theirs. We have had the same authority to act upon, the same spirit to influence us, and our efforts are directed to the same end.

But others say it has too much the appearance of sounding our own praises, and trumpeting our own fame. We feel this objection most keenly; not because we think it applies to us, not because we are discouraged by it, but because it is a plain indication of the ingratitude of the objector's heart,

and because the remark will equally apply to the public thanksgiving of David and the Princes of Israel.

You, my dear hearers, have long been lifting up holy hands, in the name of the Lord Jesus, for a divine blessing on your undertaking. The Father of mercies has heard your supplications, even beyond your expectation, and now claims your grateful acknowledgment. It appears very fit, in the nature of things, that prayer should be succeeded by praises. Our Saviour teaches it in the conduct of the Samaritan Leper; and the Apostle exemplifies it in the chapter from which I have selected my text. For having supplicated many important blessings for the Ephesians, and being persuaded that God, who had begun the good work of grace in their hearts, would certainly bestow the favours he requested, he bursts forth into grateful adoration—"Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us—unto him be glory in the church, by Christ Jesus, throughout all ages, world without end—Amen."

In these words the Apostle fixes the attention of the Ephesians, on the first cause of all their religious experience: the power of God working in them. He excites their gratitude to the author of their mercies—to Him be glory in the church, by Christ Jesus, world without end. He directs them to the consideration of the divine character, as a ground for farther encouragement—to him who is able to do exceeding abundantly above all that we can ask or think, be glory, &c. I am to follow his example, as nearly as the nature of the occasion will admit, by endeavouring to exhibit to the Missionary Society—the interesting events which claim its admiration—the weighty reasons which excite its gratitude—and the pleasing considerations which should prove its encouragement.

I. The interesting events which claim admiration.

The

The first event which we ought to admire is the *communication of a missionary spirit*.

God has most evidently impressed on His people a lively concern for the salvation of the Heathen. This is one of the most pleasing signs of the time. The church has too long been disposed to retire within its own circle, rather than to enlarge its borders. Christians have been too insensible to the important duty of imparting the Gospel to Pagan nations ; and ministers have little considered the extent of their commission, “ go into all the world, “ and preach the Gospel to every creature.” If the conversion of unenlightened countries formed part of our prayers, it entered very little into our councils : and we have prayed for it as a business in which we had no immediate concern, rather than as a subject which ought to have engaged our united efforts.

But at length, towards the close of the eighteenth century, God has remarkably imparted to the souls of many thousands, both in this, and in other countries, an earnest solicitude for the salvation of miserable Pagans.

The lively sparks of Christian zeal, communicated from the sacred altar, to the minds of some highly favoured servants of God, coming into contact, have burst into a holy flame, and spread in all directions. This heavenly fire will not easily be extinguished : it will, we trust, be as lasting as that on the Jewish altar, and much more influential and extensive. Fanned by the Divine Spirit, and fed by the fuel of the faithful promises, it will increase on every side, till the benighted nations shall feel its energy, and walk in its light. It affords no small consolation to the church, and presents no weak motive for gratitude, that the duty of Christians, to send the Gospel to unenlightened tribes, is now better understood, and more sensibly felt, than it has been since the apostolic age ; and we hope that every year, nay, every month, will cast
some

some new light on the subject, and inspire the church with increasing ardour.

Who but those, who shut their eyes against the light, can deny that there is a *true* missionary spirit in the Christian world? The number of gospel ministers and real Christians who appear interested in the subject, the generosity of their subscriptions, the fervency of their prayers, and the nature of their exertions, are facts which speak for themselves.

The universal spread of the Gospel is a subject of divine prediction. "The Gospel of the kingdom shall be preached in all the world, for a witness to all nations." "They shall all know me from the least to the greatest of them." But how shall they believe on him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Now can that which is so much the subject of revelation; that, which we are authorized to expect; that, which we see beginning to be accomplished; can that be attributed to any other agency than his, who is the author of the predictions? If the missionary spirit did not originate with God, why was it not felt and acted upon before? The duty of missions to the Heathen was as clearly revealed; the discharge of it as necessary, and the means nearly as great as now. To what cause, then, can we ascribe this change of opinion, of sensation, and of conduct, but to him who said, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts?"

The second thing which claims our attention is the formation of a Missionary Society. Men were originally formed for society: without this union little could either be performed or enjoyed. Persons, closely united, can perform, with facility, what it would be presumptuous in an individual to attempt. The combined talents and graces in the societies of men are what the muscles in the animal structure

structure are to each other. It is the muscular co-operation in the human body which enables it to perform wonderful acts of agility and strength. And what may we not expect from you, my dear friends, if, by divine influence, you continue in your present undivided strength, and unabating zeal in the cause of Jesus Christ? The formation of the Society has given publicity to your designs, and energy to your actions. It has engaged the interest of many, who would otherways never have thought of the subject, and called forth your own power into exercise, which might have lain dormant and unproductive.

When we consider the different denominations of which you are composed, and contemplate the commencement of your operations, your progress and success, we are constrained to say, surely this is the finger of God! Is there nothing like the power of divine grace manifested on the hearts of men, when we see them lay aside ancient customs, break through old prejudices, and unite, as the heart of one man, in one object? Is there nothing like divine influence, when men, differing in their education, habits of thinking, and connections, imbibe the same spirit, and use every method to stimulate each other to acts of benevolence to the Heathen? There is too much of disinterestedness, of general philanthropy, and of brotherly-love, displayed in this Institution, to be attributed to any other cause, than that of divine influence.

A third thing which claims our attention, and by which the Divine Power is manifest, is, *the commencement of missionary labours.*

Missionary societies are, comparatively, of little value without instruments to accomplish their benevolent designs. Your writing and preaching at home will not convert the Heathen abroad. There must be men of piety, wisdom, self-denial, and zeal, to be engaged in the important work. Such,

we

we believe, God has raised up, and sent forth to their arduous employ.

Who could have conjectured, five years ago, that near thirty Missionaries would now be labouring in the islands of the Southern Ocean? Whoever reflects for a moment on the importance, and the difficulties, of obtaining suitable persons for the design, and the nature of their engagements, will be induced to wonder that so many should tender their services in so short a time; and will be constrained to say, "This also cometh forth from the Lord of Hosts, who is wonderful in counsel, and excellent in working."

It has been objected, that the men you have sent out were ignorant, indigent, and captious; that they had nothing to sacrifice, and had bettered their condition. There is no such thing as satisfying the disposition of some persons. Like a jaundiced eye, it discolours every object it sees, and disfigures even perfect beauty itself. It is a query, if a hundred missions were established, if either of them would furnish in the aggregate, more eminent and suitable ability. These objections by no means apply; for poverty neither dissolves the ties of nature, nor destroys the love of one's country! Nor are they well founded: for several of the Missionaries went from respectable connections, easy circumstances, and flattering prospects; and some others of them would have credited most of the pulpits in the Metropolis. Some small difference of opinion among them is rather a proof that they are men of thought and reflection, and consequently more fit for their employ than men of weak minds, and servile tempers, unequal to the difficulties of their station, and incapable of judging and acting for themselves. Whenever a body of men ceases to debate, it is a proof that it ceases to think, and no wonder then if it should soon cease to act.

To what cause, beside the influence of the spirit of God, can we attribute the readiness with which

these righteous men have left all that is dear to them in their native country, and entered upon their arduous work, with all the real and imaginary difficulties before them? Consider the inefficacy of human persuasion to induce a man to leave his country, his family, and his friends, and to expose himself to a thousand inconveniences and difficulties, and that, too, without the prospect of wordly honour or emoluments. Consider how a man would naturally reason with himself before he could overcome the powerful pleas of nature and of habit, and enter upon a mode of life which exposes him to dangers and death. Try the experiment upon yourself, and ask, shall I offer myself to the Society to become a Missionary to the Heathen? Could you put this question seriously, a number of others would, no doubt, immediately arise in the mind. Am I called to be a Missionary? Am I qualified for it? Are my motives pure; my faith, patience, and zeal sufficient for the work? What will my friends think of it? Perhaps my fitness may be disputed, and my motives suspected.—Can I not be as useful at home? and are there not many more equal to the task than myself? Such questions would excite in the mind a thousand fears, and these create as many objections. And can we suppose their minds differed from ours, so as to render them insensible to these reasonings?

No doubt they had their difficulties to surmount, and objections to oppose, both from carnal policy, and the affectionate entreaties of friends, but they rose superior to all. Their zeal for God, and love to immortal souls, forced their way through every barrier, and constrained them to act: for it was the power of God working in them, to will and to do, of his own good pleasure.

Fourthly, The prosperity of your missionary voyage excites our wonder and our praises. A thousand pleasing sensations are produced in the mind, while we trace the leadings of Providence, and the auspicious

spicious occurrences, which stamp divine approbation on your efforts. The long chain of propitious events, which has perpetually attended the voyage, binds our hearts stronger than ever to the missionary cause. While you were enquiring what was the most eligible method of conveying your missionaries to the Southern Islands, and even before you had concerned yourselves about a captain, God had provided one. His presence forbids my relating several things of him, which would give you pleasure to hear. But I must suppress my feelings, and he should suppress his, while I mention one thing, at least, in order to excite yours. Before the Society was formed, and while the subject was but in embryo, God prepared his mind for the work he has so nobly executed. The minister, whom he had been accustomed to hear, described, one Lord's day morning, the nature and strength of Abraham's faith, in leaving Ur of the Chaldees, not knowing whither he went. Our friend made a personal application of the subject, and said, "What has my faith enabled me to do, or to suffer for God?" Distressed with fearing that he had no faith, or that it was not genuine, he earnestly prayed, Lord teach me what I shall do, to honour thee, and benefit my fellow men! That very evening, returning from worship, he carried with him that number of the Evangelical Magazine, in which was mentioned the desirableness of sending Missionaries to the South Sea Islands, and the different methods of conveying them just stated. While he was reading, a deep impression was made on his mind, that if the Society should engage a ship, he would voluntarily become their captain. This determination, at first, gave him some painful sensations, but soon after it set his heart at rest. Surely this is the Lord's doing, and marvellous in our eyes!

Every thing relating to this part of the subject is admirable. Consider the remarkable preservation

“greatest, saith the Lord.” Could you see all the pleasing effects of your exertions, your hearts would swell with joy, and your souls long to be dismissed from the body, that they might have room to expand.

In the next place, consider as an argument for gratitude, that many of these blessings are given *as evident answers to prayer.*

When God has designed to bestow peculiar favours on his church, he has generally poured out a spirit of grace and supplication in a remarkable degree. This appears in the case of Daniel. In the first year of the reign of Darius, Daniel understood, from the prophecy of Jeremiah, that the deliverance of Israel was near; and he set his face unto the Lord God, to seek, by prayer and supplication, the promised deliverance, and the renewal of the ancient religion. And while he was praying, Gabriel, commissioned from God, said to him, “At the beginning of thy supplications, the commandment came forth.” So ready was the Lord to grant his request, that an herald was immediately dispatched to inform him that his prayer had prevailed.

It is likewise evident in the case of Nehemiah who, when he had learnt the deplorable state of the city and temple of Jerusalem, sat down, and wept, and prayed before the God of Heaven, and concluded a long address by saying, “O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayers of thy servants who desire to fear thy name; and prosper, I pray thee, thy servant this day.” Nor does he forget to remark, that it was God that put it into his heart to be concerned for Jerusalem, and that he prospered, because the good hand of his God was upon him.

The spirit of prayer is the peculiar gift of God. When we see many thousands in earnest with him for some spiritual blessing, we have good reason to expect

expect the favour will be communicated; especially when the thing desired is a subject of the promise. That God has poured out a spirit of supplication on the behalf of the Heathen, on many thousands in these kingdoms, is as evident as that he has given them being. Who ever heard or read of such a general and fervent spirit of prayer, for the same object, as we have recently witnessed? I need not refer you to the declarations of those, who have told you how earnestly they have wrestled with God for the conversion of sinners; nor need I call your recollection to the monthly prayer meetings in this city, and all parts of the kingdom: your own experience affords you ample proof that God has imparted an earnest concern for the spread of the Gospel.

Who can count the number of prayers that have been offered to the Throne of Grace, in less than two years, on the behalf of the Missionaries, the Captain, and the Mariners! But who, that compares them with the divine conduct, can refrain from saying, "Thou art the God that heareth prayer."

The language of Ezra and Nehemiah will teach us to ascribe those things to God, which the men of the world would attribute to mere chance.

These things afford us matter for gratitude, as they prove to demonstration, the kind and unremitting attention of God to our prayers, and present to us a strong presumption, if not absolute proof, that the spirit of prayer was from him. It was not the effusion of an heated imagination, nor the flash of a moment, but the effect of the spirit's influence, of zeal for the divine honour, and of love for immortal souls. From the number and nature of the facts recited, we have as strong proofs, as the length of time, and the description of circumstances would lead us reasonably to expect, that our design is approved of God, and that "the time, the set time, to favour Zion, is come."

Another

Another thing which calls for gratitude, is *the pleasing effects these events have produced in our own country.*

Whatever is calculated to enliven and invigorate the church, is no doubt a valuable blessing. That the Missionary Society has been a means of doing it, no one, who is not swayed by prejudice, or blinded by ignorance, will deny. These effects are as evident as the sun beams; for they are not only seen, but felt. The Missionary Spirit has enlarged the minds of ministers and people. It has filled our assemblies with hearers, our pulpits with fervour, and our souls with devotion. It has roused the zeal of dormant professors, and enflamed the hearts of lukewarm Christians. It has opened the hands even of the penurious, and presented a noble object of benevolence to the liberal. It has inspired various denominations with love for each other, and brought them into contact, and thereby stamped a new character on the religious public.

The union of different parties, the success of your efforts, and the prosperity of the voyage, have excited the attention of numerous bye-standers, or silenced the objections of many gainfayers, and secured the friendship of others, who before were doubtful whether the cause were of God. These things should excite your gratitude, and be a spur to new exertions.

This important subject has also engaged much of the attention and conversation of a great number of Ministers and Christians, and has turned them from the politics of this world, to the concerns of immortal souls. The missionary zeal has put Christian Societies in motion; and motion and exercise are as necessary for their welfare, as they are for the human body. The former, like the latter, are debilitated, and almost useless, without action; like air and water, they are contaminated by stagnation, and must be kept in motion in order to be useful. You, who know most
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of society in general, and of Christian churches in particular, know it is necessary to keep them in exercise, in order to keep them alive.

Frequent meetings, in which the people have something to say and do, as well as something to hear: such as prayer-meetings, conferences, meetings of young persons, of children, societies for the benefit of the poor, and consultations among the principal people in a congregation, about the best methods of promoting the interest of the Gospel, are great means, and I mention them only as such, of preserving and quickening the zeal, both of minister and people, and of giving to the congregation an energy of action, of which it would otherwise be destitute.

The Missionary Spirit has imparted this noble energy to a great number of congregations and country associations, and these have happily been the means of spreading the Gospel through a number of towns and villages around them. The benefit of this influence is reciprocal. As the blood put in motion at the heart is forced to the extremities of the body, and from thence returns again to supply that organ with new life, so the Missionary Spirit, set in motion in the Metropolis of the kingdom, extends its influence to the extremities of the British Empire, and returns back to the Society again, to give new strength to its exertions.

Various institutions, abroad and at home, for the noble purpose of spreading the Gospel in the world, have originated from this, and are in union with it. Who that knew the state of religion in many countries in this kingdom, and knows it now, but will readily admit that the Missionary Society has done good at home, and is calculated to do a considerable degree more.

Ministers have been induced to encourage gifted members of their churches to go into the neighbouring villages on the Lord's Day, to teach such as are sitting in darkness, and the shadow of death: the
people

people have willingly engaged in the work, and in many places the fields are white already for the harvest. These are blessed signs, the effect of which no mind can calculate. These things should fill us with joy, and inspire us with gratitude.

The personal advantages many of you have received from the Missionary spirit should excite your gratitude.

Were there no immediate benefit resulting from it to the Heathen, we have personally sufficient reason to call upon our sou's, and all that is within us, to bless the name of the Lord.

Revered Fathers, and Brethren in the Ministry, have not you abundant reason to give glory to God for the Missionary zeal, which has warmed your hearts, and which still glows in your bosom? Has it not frequently led you to the Throne of Grace, with pungent sensations, and humble confessions of your past indifference to the great duties of your station. Has it not filled your soul with real grief, that you have lived so many years to so little purpose, and that you have exerted yourselves no more in the cause of your Lord and Redeemer? Has it not forced you before God with earnest supplications to the Holy Spirit, that he would inspire your soul with more zeal for the divine honour, more love for immortal souls, and to grant you greater success in your ministry? Has it not induced you to study how to preach to be useful, rather than to be thought learned and eloquent, made you more solicitous to know if you were successful in your work, and led you with earnestness to enquire by what methods you could best honour God, and benefit the souls of your people? Has it not made your sermons glow with holy fervour, and your ministerial visits to be spiritual and profitable? Nay, has it not been a means, through the power of the Holy Ghost, of leading your minds into deeper discoveries of the nature of Christianity; of reviving the

the work of God in your own soul; and of filling it with the most sublime satisfaction?

Dear Brethren, and friends in Christ Jesus, have not many of you some personal reason to be thankful for the Christian zeal which has invigorated the churches? In reflecting much on the state of the Heathen world, you have been induced more than ever to prize a revelation from God, and the blessing of a gospel ministry. It has made you feel a more lively concern for your own soul, and the souls of your relatives and neighbours. Public and private worship has been attended by you with more frequency, spirituality, and profit. It has made you lament that you have lived so much for yourself, and so little for God; that your time, your gifts, and your property, were not more devoted to him and his cause. Nor has it made you lament *only* that you have done so little for him, but it has made you act for him. It has often drawn your attention from the busy affairs of this life, and fixed it on the concerns of eternity; and while you have been diligent in business, you have been fervent in spirit, serving the Lord.

But there is another personal motive for gratitude which I ought not to forget to impress on your minds. By the establishment of this institution, God has opened to most of you a greater sphere of usefulness than ever you had before, or possibly could have had, without it. Many of you have moved in a very useful sphere, but it has not extended beyond your own town, county, or kingdom at furthest; but now, in connection with the Missionary Society, it encircles the globe. The greatest honour God can confer on a creature, next to making him like himself, and blessing him with his presence, is to make him useful in his cause. To be any way employed for God is an unspeakable honour; but perhaps there is no employment this side heaven, more honourable, than that of being instrumental in establishing

and conducting the affairs of this Society, excepting that of a Missionary. Every new success, that may attend the Society, will lay you under increasing obligation to be thankful that God has engaged you in the business.

But perhaps I am addressing others, who, like some in the town where I reside, will have reason to bless God "through all the successions of an endless eternity" for the Missionary cause. The novelty of the subject excited their curiosity; the benevolence of the Society their admiration; and the state of the Heathens their pity. But their attention was soon turned from the state of Pagan nations to themselves, and they wondered they should feel that concern for them they had never exercised for their own souls, and that admiration for the Society they had never felt for Jesus Christ. In this way the spirit of truth convinced them of their deplorable condition as sinners, the necessity of a new heart, and of an interest in the blood of atonement. He hath also sealed peace on their conscience by the gospel, and directed their feet into the way of holiness. Should not one Heathen be converted by our means, the salvation of the persons alluded to will afford sufficient reason for us to be eternally grateful. Should I be addressing any of this description this morning, surely I need not attempt to convince you, that you have the greatest personal reason to unite with the Apostle in ascriptions of praise; *for if you hold your tongues the very stones would cry out.*

The last reason I shall mention, tending to excite *your gratitude, is that the things I have stated stand connected with the salvation of souls; and, consequently, the completion of the church and the eternal honour of God.*

Who can appreciate the value of immortal spirits! Their existence is endless like the existence of him who created them. Eternity awaits them

them of felicity or misery, according to the state in which they quit the present world.

Think of the deplorable condition of the heathen. Many millions of them are sitting in darkness and the shadow of death ; as ignorant of the *true* character of God, how he is to be worshipped, and how they are to be saved, as a man born blind is of light ; and as destitute of true devotion to him as the icy mountains which envelope the poles are of heat. Think of the vast number of these immortal spirits, which quit their tabernacles every year strangers to God and to his son Jesus Christ ; and then ask yourselves, if you are not bound to give unfeigned thanks to God, that there are various societies of good men, whose earnest sollicitude for their salvation is attended with noble and corresponding exertions, to send them the gospel of the blessed God ?

How will it fill your souls with joy, when you meet around the throne, to see myriads from Pagan nations entering the realms of bliss, swelling the general song of Hallelujah to God and the lamb, and saying, “ Unto him that loved us, and washed “ us from our sins in his own blood, and hath “ made us kings and priests unto God, and his “ father, to him be glory and dominion for ever “ and ever ! ” What unspeakable, what inconceivable pleasure must it afford you at the great day to behold the Missionaries approaching the throne, and, pointing to souls redeemed from among the heathen, saying, “ *Here Lord are we “ and the children thou hast given us.* ”

The Apostle calls upon the whole church to give glory to God ; and we with propriety may follow his example. The term *Church* is significant and comprehensive ; including the general assembly of the first born, who are written in heaven. It of course is not confined to any sect or distinct class of Christians, but embraces all who worship God in the spirit, whether on earth or in heaven. We
may

may therefore justly call upon the church to unite in this delightful service, as, we trust, what we are engaged in is connected with the interest of the whole.

The establishment of Missionary Societies is a part of the great plan of Providence and redemption. It is one of the links in the great chain of divine events, which is to connect the purposes of the covenant of grace with the salvation of the elect, and the honour of the divine character. The angels united their joyful acclamations, when Immanuel entered our world; and there is joy in heaven when one sinner repenteth. Shall we, then, who know the value of souls, we who have been redeemed by the blood of the covenant, and called by the power of the Holy Ghost, be silent in our praises, when the glad news of salvation is conveyed to the Heathen? God is unfolding his character, and his designs of mercy to the world; is hastening his kingdom and accomplishing the number of his chosen.

Our praises are to be directed to the father, through Christ Jesus; for he is worthy. All our blessings are procured by him, and flow through him. "For of him, and through him, and to him are all things, to whom be glory for ever. Amen."

III. My last object is to direct you to the consideration of the divine character as a ground for your future encouragement.—"He is able to do exceeding abundantly above all that we can ask or think."

If our success depended upon our own exertions, we should relinquish the design in despair. But the cause is the Lord's, and we are only instruments. "He has said my counsel shall stand, and I will do all my pleasure." When we contrast our desires and our faith with his power, we discover the contracted nature of our prayers and the

the weakness of our confidence—" he is able to
" do more than we can ask or think."

It was the consideration of the divine power, as being able to accomplish all the designs of mercy, that filled the mind of an imprisoned Apostle with encouragement and consolation. The nature of the Roman government, the pride of philosophers, the bigotry of the Jews, the barbarism of surrounding nations, presented to mere human efforts insurmountable difficulties in spreading Christianity. Its doctrines and precepts were in direct opposition to the prejudices of the Jews, the philosophy of the Greeks, and the passions of ungodly men. " But it was the power of God, and the wisdom of God." The Apostle was therefore confident that the gospel would not only surmount opposition; but that, like a wide sea, it would flow over the Roman empire into barbarous nations, and finally overspread the world. It was the cause of God; and Omnipotence was engaged to make it prosper. It is as much his cause now, as then; and he is equally concerned for it. Like the Apostle, turn your eyes from the difficulties, which tend to impede the work, to the power that is to accomplish it.

The power of God here may include his authority, as sovereign of the world. The earth is the Lord's, and the fulness thereof. He worketh all things after the counsel of his own will. His power in this sense exceeds our thoughts, as much as time is exceeded by eternity. It may allude to him, as the author of redemption. His plans are much more extensive than the utmost stretch of our minds.

He is able, therefore, because the riches of his grace in Christ Jesus are sufficient for the salvation of the millions of the elect, which no man is able to number. Or it may allude to him as the cause of all religious influence. He is able to enlighten the darkest understanding, and to renew the most depraved and hardened heart.

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These considerations afford us encouragement to expect numerous and suitable Missionaries. When he gives the word, great shall be the company of them that preach it. How improbable was it some years since, that those who are now engaged, both as ministers at home, and Missionaries abroad, should ever be employed in such a work as this! Is his hand shortened that he cannot save, or his ear heavy that he cannot hear?

No longer ago than the year 1792, Mr. Thomas, a baptist Missionary in the East Indies, came from thence in the same ship with our friend, whose services have been so very acceptable to the Society, and whose safe return gave occasion to this meeting. At that time he was fortifying his mind against the arguments of his fellow passenger in favour of Christianity, by various objections to it; deeply entrenching himself in prejudices against its doctrines from the impure lives of its professors; and building towering expectations of a life of ease and pleasure. Had Mr. Thomas then been informed, that the next time his companion should sail on the great deep, it would be as captain of a ship voluntarily conveying Missionaries to the South Sea Islands, would he have placed any confidence in the assertion, or even have thought it probable? Is not the Lord as able to raise up more Missionaries, as he was to raise up the last, and the captain who conveyed them? Perhaps there are some now at the schools of philosophy, who pity your credulity and laugh at your enthusiasm, of whom the Lord may soon say, "These are chosen vessels to bear my name among the Heathen." Perhaps there are numerous mechanics, men of strong natural powers, who are yet in their sins, and know as little of the Missionary Society as you do of them, whom the Lord by different means may bring to the knowledge of the Saviour, and say to them, "Go and preach the preaching that I bid you." Yea, perhaps, there

there are some here this morning, whose hearts burn with holy zeal to offer their services to the Society: for when God has a work to perform, he will always find instruments; and if he will work, who can hinder? Is there any thing too hard for the Lord?

The consideration of the Divine Power *encourages you, as to the success of your Missions.* Every mission may not answer your expectation, for God may try your faith and patience, as well as encourage your hopes; but most assuredly you shall not labour in vain, nor spend your strength for nought; for what can stand before Omnipotence? It may be said, God has ceased to work miracles. But it should be remembered that many things, if related at once, and viewed in the aggregate, would appear miraculous, which, if stated in detail, and traced in their progress, would only appear remarkable. God has recently wrought wonders of judgments, and these are generally designed to pave the way for wonders of mercies. He, that by his grace converted our hearts, can surely convert the heathen; and he, who made way for the spirit of the gospel in this kingdom, can open a way for it in the Pagan world. Yea, and he will do it; for every valley shall be exalted and every mountain and hill shall be made low.

The power of God affords you encouragement to *expect seasonable and ample means for the carrying on of the work.*

Your Society stands upon too broad a basis, and is encouraged by too many generous souls, to fail for want of support. Ye men of commerce and of opulence, will you let the Missionary cause fail for want of pecuniary aid? I am persuaded were it decent for you to answer, "No, no," would disturb our worship. Nay could I ask the question sufficiently loud for the whole religious publick to hear me, "No, no, no," would roll through the kingdom like thunder. Can you whom God has prospered

prospered in the world ; who know the value of your own souls, and, consequently, must feel for the souls of others ; can you withhold from the cause of God, when the imperious necessities of immortal souls, perishing for lack of knowledge, call for it? Impossible. Your minds already pant for an opportunity again to vent your generous feelings. When God fills the hearts of his people with his love, their gold, and their silver, should flow in torrents into the Missionary Treasury.

Let not unbelief suggest, “ You must not expect the proofs of liberality you have had. The subject was novel, and the object popular ; the people will decline in their exertions now, and the Society will be weakened ” I confess I have not heard this kind of reasoning ; but I know one who has felt it ; and I know one also who has blushed on account of it ; for it is not only the blackest distrust of God, but it is an insult to the religious world. Look at the vast number of religious edifices, public charities, and the voluntary support of the gospel ministry, which have obtained for half a century, and there read the liberality of the religious public. Let the people know your design, and your necessities. Present the object fully to their view, and they will again show you, that they are Christians.

“ Now unto him that is able to do exceeding abundantly above all that we can ask or think, to him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen.”

GRATEFUL MEMORIALS.

SERMON

PREACHED

AT A PUBLIC THANKSGIVING

OF THE

MISSIONARY SOCIETY,

ZION CHAPEL, AUGUST 6, 1798.

BY THE

REV. T. HAWEIS, LL. B. AND M. D.

RECTOR OF ALL SAINTS, ALDWINKLE,
NORTHAMPTONSHIRE.



SERMON II.

PSALM CXXVI. 3.

The Lord hath done great things for us, whereof we are glad.

FROM whence should the tribute of our praise ascend on this auspicious solemnity with such peculiar propriety as from this house of God, wherein our Brethren received their solemn designation for the Heathen, and went forth like Abraham, by faith, not knowing whither they went? How often and how ardently from this place hath the cry of the great congregation been heard with the other thousands of God's Israel, besieging the throne of grace, and grasping hold of the mighty angel of the covenant, Genesis xxxii. 26. refusing to let him go until he bless us. We have prevailed. The answer of peace is given. The dear objects of our solicitude are safe. Behold before you, the Captain and our Mariners, the eminent instances of God's care and love; nor less those, whose good report they bring us, seated under their cocoa nut trees and their bread fruit, and none to make them afraid.

Had it pleased our God that success had not crowned our enterprize, that our ship had hung suspended on the reef, or our Brethren sealed their testimony with their blood, the cause had been equally glorious, and the calls of duty had been nothing lessened by the miscarriage; but
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the Lord knew our feebleness and would not put us to the test. He would not that his enemies should say, there, there, so would we have it. He would make bare his holy arm, that malignity might be confounded, and envy driven into the darkest recess of her own fallen spirit to gnaw her serpent tongue. The Lord hath done great things for us whereof we are glad.

It is with sensations only known to those who pray for the peace of Zion, and feel their blessedness in her prosperity that I am this day, my Brethren, addressing you, and I am sure there is not a heart of my fellow workers who have been engaged in the Missionary Society but is wound up to like or greater joy in the Lord; nay, not a soul of this vast assembly but harmonizes with us, eager to join our thanksgivings, and on this happy occasion to cry out, blessed be the Lord God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory, Amen and amen.

Hear then with wonder, love, and praise,

First, The great things done for us.

Secondly, Acknowledge the blessed doer, the Lord alone who shall be exalted by us this day.

Thirdly, Let us with the multitude of the isles be glad thereof.

Lord touch my lips with a live coal from the altar, and kindle in every heart the flames that many waters can never quench, nor the floods ever drown!

Hear then, first, the great things done for us, But who is able to express the noble acts of the Lord, and to shew forth all his praise? The tablet of memory retains only partial traces of his goodness. When the most tenacious recollection has assembled these particulars, still the half will not be told us.

With

With humble delight, my Brethren, I would lead back your thoughts to the days when the embryo of Missionary labour arose in different bosoms. The Heathen came into our minds, compassion spoke; we said to each other, what can be done? Who among the most sanguine had then extended his hopes to what our eyes have seen, to what our ears have heard? Which of us would not unbelievably have been ready to say, if this had been suggested, "If the Lord should make windows in heaven, then might this thing be?" But the counsel was of our God who led us by a way we knew not; and this day of small things is never to be forgotten by us. We will remember it among our signal blessings.

Scarcely had the collected embers began to discover the latent spark, and the breath of prayer fanned it to a feeble flame, when the spreading fire kindled and diffused its powerful energy on every side. Not the conflagration of enthusiastic zeal as some unkindly suggested, which blazes, consumes, and is extinguished, but the sacred "spirit of burning," Isaiah xlv. derived from him, whose eyes are as a flame of fire; who dwelleth between the cherubims; and at whose command "the living creatures ran and returned as a flash of lightning" Ezekiel i. 14. eager to fulfil his sovereign will in the salvation of his redeemed. Need I remind you, Brethren, of the scenes you have witnessed? Of the thousands of God's Israel assembled? Of the great host of his ministers of the sanctuary of various denominations, drawn by the magnetic influence of the love of Jesus and of souls purchased by his blood, and vowing to sacrifice on the altar of divine charity, the prejudices, the bigotry, and the spirit of party, which by dividing them, had long palsied every effort of zeal for the extensive spread of the gospel among the Heathen. To those who have any deep acquaintance

tance with mankind, such union must be acknowledged a great and singular event.

Shall I mention our dear Brethren who offered themselves willingly, or the liberal bounty of those who wished to furnish a supply of their wants? Where will men be found; how shall a sufficient fund be provided? You have heard these murmurs, marvel not, reflect upon the fears and unbelief that so often sprang up in your own hearts, and in mine. But is any thing too hard for God? How speedily, how amply, how effectually was the provision made for every need, and exceeding every expectation. And shall we not tell, what great things in mercy have been shewed us? Behold the ark launched forth on the bosom of the great deep, filled with the heralds sent to proclaim the everlasting gospel, and navigated by men whose presence forbids me to say of them, what Zion's king hath recorded in his book of life.

See them now parted from the land of their nativity. The floating tabernacle gradually sinks in the horizon. They loose sight of us, and we of them, to meet probably no more, till we shall behold them assembled round the throne of God, and of the Lamb. Ah! how many anxious thoughts have filled our bosoms as well as theirs! Who of us, my dear Brethren, had dared to hope for what the present hour hath realized?

What a voyage has been completed! We received the first glad tidings from Rio Janeiro the earnest of future blessings. They had passed the torrid zone. The Sun had not smitten them by day, nor the Moon by night, Psalm lxiii. 13. The wind had wafted them along with an uninterrupted prosperous gale; no storm had made them afraid, nor disease approached their dwelling.

But how many tedious months afterwards elapsed! How often have our unbelieving hearts dreaded to receive the tidings after which they so anxiously panted! Have you any news of the ship?
How

How often have I heard and sighed to reply, none. When lo! on the great day of our last annual assembly,—in the very house of our God,—when we were met to supplicate his favour for those who travelled by land or by water—when on our knees,—the glad, the unexpected news arrived, and was announced with delight from the pulpit to the astonished congregation—the Duff is safe arrived at China, and our Missionaries landed at the places of their destination. Joy like an electric shock darted from bosom to bosom, we burst forth into the high praises of our God. Now every day awakened fresh expectations, and hope, that deferred, had made the heart sick, gladdened every countenance, and opened the eager eye of desire. We were not disappointed of our hope; from the Cape, from St. Helena, the glad news fled over the great deep, the sound approached us yet nearer and nearer from the harbour of Cork, “all is well.” When lo! the whitening sails rising in the horizon, swelling with the breath of prayer and praise, bring with the fulness of blessing, the object of our anxieties, to the haven, where it should be. Bless the Lord, O my soul.

In this voyage to tell of all his wonders my time would fail and my ability be unequal. I will just refresh your memory with the following hints of some of the great things done for us in the swiftness, the safety, the health, and the success of the voyage; particularly respecting the great object we had in view.

First, The *swiftness* of the passage. This will be the admiration of every nautical man by profession. Who ever heard in the most prosperous voyage of the ablest navigators, 183 degrees of longitude passed in the short space of fifty-one days? Moving often at the rate of two hundred and twenty or thirty miles a day, and so steadily before the wind as seldom ever to interrupt the daily exercises of prayer and praise, of study, or repose.

Shall

Shall we not with thankfulness admire, 2dly. the *safety* of the conveyance! not a mast sprung, not a yard lost, not a sail split, not an anchor left behind! To traverse more than twice the circumference of the globe, especially amidst the lurking shoals, the hidden rocks, and low islands of the Southern Ocean, must, it is well known, be full of danger. They felt it, and sometimes were at their wits end, going up to Heaven and sinking down into the deep, shook by the pealing thunder, embayed without a passage, and once suspended on the dreadful reef. I read and trembled. But he that dwelleth under the defence of the most high, shall be safe under the shadow of the Almighty. I was ashamed, humbled, comforted, exulted, when in the midst of the most awful scenes I hear one of my Brethren say, we took the wings of Faith and fled in prayer to the God of our mercies, and when we had sung an hymn, presently the storm abated and we lay down comfortable and fell asleep. Ah! "so he giveth his beloved sleep."

Thirdly, Their *health*. What a miracle of mercy hath our vessel been! of about sixty persons during nearly a two years voyage not one hath been lost: not only a hair of their head hath not perished, but those who have returned are fat and well liking; and every Man and Woman are reported in better health, than when they left the shores of their nativity. What disease, misery, and famine have we not often heard of in voyages of far less extent and duration? The great physician had determined that the inhabitants of his ark should not complain, "I am sick." Few vessels have ever been so long without touching for refreshment, or performed so vast a run, as 13,800 miles without the sight of land; but except the common well known effects of the sea, or the indisposition of an Individual, not a scorbutic complaint appeared, no spreading fever, no infectious disorder, no dangerous accident, or broken bone. Passing through climates so different,

tender women and children, many who had never seen the sea till they embarked upon it, unaccustomed to such food or accommodation, they reached Otaheite after a five months voyage without an individual sick. All the way, they had plenty of provisions, their water sweet, abundant, and never failing; and not a creature wanting any manner of thing that was good. Whilst we record the mighty acts of the Lord, let future voyagers learn from Captain Wilson what care, cleanliness, proper food, and unremitted attention can, under the divine benediction, do for the health of those who occupy their business in great waters.

But I reserve the most important particular till last, the *success* of the voyage, respecting the great object we had in view. We had passed in safety the dangers of the deep, and were ready to encounter the greater danger apprehended from the shore; not indeed by myself, or many who knew the real state of the people of these islands. We were convinced if the Lord conveyed our Missionaries in safety to the place of their destination, the work was done. Where are now the Cannibals that should devour us? Where the Heathen to seize our property and persons? Where the helpless infants with their mothers a prey to savage arms? These vain terrors at least, Brethren, are dissipated. I need not tell you the reception we have met; welcomed as angels from Heaven, furnished with every necessary for subsistence, for comfort; heard with reverence, and courted as if our favour and friendship was the first of blessings. I use no exaggeration, I recite simple facts, known and reported by our highly esteemed Captain and his associates, and by every Journal of the Missionaries themselves. The news of our intended residence among the Otaheitan and the other Islanders was received with transport. The King and every Chief crowded round our Missionaries; the whole land was before them; they had to chuse the Goshen where they

would set up their tents. Set up their tents do I say? Behold a spacious mansion surrounded with bread fruits, cocoa nuts, and the beautiful evee apple ready prepared for their reception sufficient to accommodate immediately the whole body of Missionaries. They are met on the beach by the King and his Chiefs, led by the hand amidst the croud of surrounding and admiring natives, and not only put in possession of such an abode, but the whole district of Matavia with all its produce solemnly ceded to them for ever; a territory sufficient to maintain ten thousand persons. Each Chief is eager to secure the friendship of the individual Missionaries, and as their Tyos to invest them with their authority, and admit them to a participation of all they possess. So far from danger or subjection to tyrannical or savage rule, the Lord hath made them princes, in a sort, in all the lands of the Heathen whither they have gone. It was mocking said—the trees I suppose produce hot rolls for breakfast. It is true, those who ventured to these distant lands little thought what they should eat, or what they should drink; yet it is singular that our Brethren with united voice declare their bread fruit is every morning prepared for them, and equal to the nicest white bread in England. But they have applied it to a nobler use; the admiring heathen have seen it broken as the symbol of our most sacred mysteries, and received by the holy Brethren, as the body of their Lord, and the pledge of his dying love.

But I may not detain you with a thousand particulars, which a speedy publication will more at large detail to the public. I will only add these are the least of our Missionary mercies. The natives have shewn the most uncommon attention from the greatest to the least of them. They frequent in multitudes our worship, confess our God to be greater than their own, and desire to know more of him and his word. Though we can only yet preach through an interpreter and by translations, which

which we begin to read to them in their own tongue ; and which they hear with reverence, and say, they generally understand. They have already brought their children for instruction, and our school is opened ; many know all their letters, and begin to join them with great docility. The chief priest of the country most friendly to the Missionaries, seconds their instructions, assuring the people it is, *My Tye* good, and says they must amend their manners. I am, says he, too old to learn ; but our children will be taught all these wonderous performances which we see, and know the speaking book.

The Missionaries have not manna rained indeed round their tents, but they have meat as sweet as the quails ; and bread fruit, cocoa nut, and a multitude of vegetables brought daily ; and a two fold provision for the sabbath, much more than they can possibly consume ; and which are distributed to the servants and natives. Our Brethren are active, they have acquired much of the language, have formed themselves comfortable residences, and every day are employed in labours, to make known his name and to proclaim his glory, for whose sake, they have gone forth to the Heathen with their lives in their hands ; and proved the truth of his promises in a measure, of which we have no adequate conception. Whosoever will lose his life shall preserve it, Luke xvii. 33, and whosoever hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, for my name sake, shall receive an hundred fold, and inherit everlasting life.

Unable to enter into farther particulars, I shall only add as the result of the fullest enquiry and intelligence, that nothing can appear more promising than the beginning of our labours in these isles of the sea. The fields indeed appear white for harvest, they regard us as beings of a superior order ; they feel and confess their own inferiority ; they
hear

hear us in silent awe; and they seem ready to embrace our message, as soon as we are able to communicate it to them. Indeed the dreadfulnefs of the situation of the Heathen in a moral view, as will shortly appear, makes the call of duty on our part the more imperious; and the falvation of their bodies, as well as souls, must render our labours among them peculiarly acceptable. Shall I mention but one trait more. The dear infants, (and there is another born,) are peculiar objects of their care and careffes; and the Mydedee no Taheite, the Otaheitan child, as they desire she may be called, is embraced and gazed on with delight by every native.

But I must have done: not that I fear to weary your patience with these recitals, but that I may come to the

Second head of my discourse, "That God hath done great things for us;" and we must be blind and insensible indeed, if we did not confess that they are marvellous in our eyes, and give him the entire glory. I may now venture to say with confidence, and shall not fear contradiction, that this hath God done, and we perceive that it is his work—No doubt his spirit awakened up our minds to the attempt—We have now passed the awful moment of suspense, through evil report, and good report—I shall be no longer charged as eutopian or enthusiast, when I assert, Brethren, that the measures you pursued were the dictates of wisdom, as they breathed the divine spirit of philanthropy which planned and executed them; even infidels must admire, and adversaries be confounded. I may, because it is only the tribute of deserved praise, declare, that the Captain and his officers have fulfilled the trust committed to them with an ability, perseverance, and fidelity, that no thanks of our Society are adequate to express. I may add, the Millionaries themselves, compassed as they are with infirmities as men, have approved themselves in the

the highest measure to their Brethren; have proceeded on their work in the several places of their destination, with a zeal we cannot but admire; and amidst the snares, and peculiar temptations, to which they have been exposed, and which youth and human passions made us dread, more than all other dangers combined, they have conducted themselves with a purity of conversation that we can never too much commend, or sufficiently bless God for his preserving grace. Brethren, on the most diligent enquiry I can make, I am assured, that for six months of trial, exposed to all the fascinations of enticement, not one charge has arisen, or suspicion been entertained, of the unsullied chastity of the Missionaries left in the different islands—the burning fiery furnace of Nebuchadnezzar had less danger than the seductive importunities of Joseph's mistress. But have I forgotten the object I proposed; and am I launching out in commendation of the men, and the instruments employed? No. They are produced merely as testimonies of the great power of God in the midst of us—the salvation and the glory are all his own—we feel this moment transcendent delight in ascribing it to him—we would not rob our God of the full tribute of his praise—the work which is done upon earth, he doeth it himself. I am confident, my Brethren, I speak the sentiments of every heart, that we are more jealous of this kind of sacrilege, than ever our adversaries can be in their suspicions of us. We are abundantly rewarded, in being the happy instruments of good to the Heathen; and we confess ourselves unworthy, and less than the least of all God's mercies. Directors, Captain, Missionaries, to us all belong this day shame and confusion of face before him, with whom we have to do. He knows the unbelief, the fears, the mistakes, the undue tempers, with which we have been often chargeable before him. But we bless him for the success which hath attended our efforts; and, assured

fured that he pitieth our infirmities, and pardons our iniquities, we can truly say, Not unto us, O Lord, not unto us—but unto thy name be the praise.

Yet let us not shout for victory: the great enemy of souls, however foiled by our weakness, and our Immanuel's power, retires for a moment only to concert his wiles afresh, and call us to renewed conflicts. Let not him, therefore, that putteth on the armour, boast as he that taketh it off. Nothing but the continued care and keeping of our covenant Jehovah can perfect the begun blessing; bring wisdom out of our ignorance; strength out of our weakness, and glory out of our humiliation. Hitherto he hath helped us—We will turn to the rock which is higher than we. Jehovah Nissi is the name, in which we will still lift up our banners, and as we often sing,

We'll take to ourselves all the shame,
And give all the glory to thee.

Thirdly, Therefore let us with the multitudes of the isles be glad, *Isaiah* xliv. 23. Sing O ye Heavens, for the Lord hath done it. Break forth into singing, ye mountains of *Christina* and *Otaheite*, ye ever verdant forests, and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in *Israel*. Doth it become well the just to be thankful? then surely never did an occasion arise to call forth purer joy, and more exalted praise. The Lord is making bare his holy arm, his righteousness hath he openly shewed in the sight of the Heathen. The isles are waiting for his law. The great trumpet of gospel grace is blown, the sound is gone forth to the ends of the earth. As soon as they hear of me, says our Jehovah, they shall obey me; the strangers shall submit themselves unto me. Ah! Brethren, do not your hearts burn within you at the tidings you have heard, and joining in one vast burst of praise and adoration with angels and archangels, and all the
company

company of Heaven? Can we but shout around the throne, “ Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”

Methinks I see you, Brethren, sinking beneath the load of gratitude. Sensations, too big for utterance, swell every bosom; and is not every hand lifted up with solemn adjuration, Psalm, cxxxvii. 5. If I forget thee, let my right hand forget its cunning; yea, if I do not remember thee, let my tongue cleave to the roof of my mouth! Yes, my dear friends, ours shall not be the barren tribute of the song we raise; we will praise him not only with our lips, but in our lives; by giving ourselves up to his service, and devoting our bodies, souls, and spirits, living sacrifices, holy and acceptable, which is our reasonable service, Rom. xiii.

Renew your efforts, ye men of God of this Society, to spread farther and wider that adored, that endeared name which is as ointment poured forth. Exercise your wisdom, rouse all your zeal, cement your happy union, arise with renewed vigour to the help of the Lord against the mighty; think nothing yet done, where so much remains to be accomplished; a thousand islands, millions, myriads of immortal souls, are yet crying to you, “ Come over and help us, Acts xvi. 19.

Come forth, ye spirits of the just, burning with love of Jesus, and zeal for the salvation of mankind. Ye ministers of flame, that wait on his sanctuary, cherish the divine impression, that prompts to this arduous service. Rise up to lead the faithful warriors to renewed conflicts. Ye faithful, whom the Lord hath furnished with ability and zeal to build up the ark of his church, the smiths, the carpenters that smooth the planks, as well as the architects that plan the fabric, awake, as in the ancient days. Ye men of science in every department, especially in medicine and surgery, shew yourselves: the miseries of the diseased, and the dying cry aloud for your healing hand. Ye ready labourers all,

thrust in the sharp sickle, for the harvest of the earth is fully ripe; and he that reapeth, receiveth wages, and gathereth fruit unto eternal life; verily your reward shall be great in Heaven. O! that the people might offer themselves willingly—the silver and the gold are his. Pour them in, that nothing may be wanting to further the progress of a work so happily began. The Lord of Hosts is evidently with us, the God of Jacob is our refuge. Up then, and be doing.

The time is short; whilst we are deliberating thousands are lost—the work is great—the King's business requireth haste, and so much the more, as ye see the day approaching.

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Rev. George Burder, Coventry,
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May 9, 10, 11, 1798,

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Rev. J. Brewer, Birmingham,

Rev. R. Balfour, Glasgow; and

Rev. G. West, Stoke.

To which are prefixed, the Proceedings of the Meeting,
the Report of the Directors, and a Letter from Captain
Wilson.

FOUR SERMONS,

PREACHED IN LONDON

AT THE FOURTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

MAY 9, 10, 11, 1798,

BY THE

REV. J. COCKIN, *Halifax,*

REV. J. BREWER, *Birmingham,*

REV. R. BALFOUR, *Edinburgh,* and

REV. G. WEST, *Stoke.*

TO WHICH ARE PREFIXED,

THE PROCEEDINGS OF THE MEETING,

AND THE

REPORT OF THE DIRECTORS;

ALSO ARE ADDED,

A LIST OF SUBSCRIBERS.

VOL. II.

Speak unto the children of Israel that they GO FORWARD.

Exod. xiv. 15.

BY ORDER OF THE DIRECTORS.

PUBLISHED FOR THE BENEFIT OF THE SOCIETY.

London:

PRINTED FOR T. CHAPMAN, FLEET-STREET.

1798.



INTRODUCTION.

THE Fourth General Meeting of the Missionary Society was accompanied with circumstances peculiarly encouraging. It was, like each of the preceding, very numerously attended by ministers and other friends of the institution, who seemed more ardent than ever in pursuit of the grand object; and the Father of mercies was pleased to distinguish it by evident tokens of his condescending approbation.

Some of the largest places of worship in the Metropolis, which were kindly granted for the accommodation of the Society, were filled with zealous and devout hearers; the preachers were remarkably animated; and God himself was so graciously present, that many, very many, found it good to be there.

In these solemn assemblies, and in all those convened for the more immediate transaction of public business, an increase of Missionary zeal was clearly discernible. This we mention with the utmost satisfaction and thankfulness, as it could not have proceeded from the influence of temporary success or favourable appearances, but must necessarily have arisen from a rooted conviction of the magnitude and importance of the object, and its agreeableness to the will of God our Saviour. For, till

the close of the meeting, no intelligence had arrived by which it could be even conjectured, whether the Mission to the South Seas were likely to succeed or miscarry; and as to the African Mission, all were apprized by the Directors some weeks before, that its aspect was by no means flattering.

It would be unnecessary to detail minutely the proceedings of the Society, since this has been done already in the *Evangelical Magazine*, a publication which we believe passes through the hands of nearly the whole of our Subscribers.

The public services commenced at Surry Chapel, where the Rev. Mr. COCKIN delivered his discourse, and demonstrated that God's declared designs of converting both Jews and Gentiles to the Faith of Christ, afford the strongest motives to human endeavours. In the afternoon, a large body of the Society assembled at the Scot's Hall, Fleet Street, when the following report of the Directors was read by the Rev. Mr. EYRE, and cordially received.

*The REPORT of the DIRECTORS to the MEMBERS
of the MISSIONARY SOCIETY, at the Fourth
General Meeting, held the Ninth Day of May,
1798.*

WE meet you, Christian brethren, with our warmest congratulations on this return of our annual solemnity, and call upon you to unite with us in increasing thankfulness to God for the gracious support we continue to experience from him in all our united labours, and for the signal benediction which has hitherto rested upon our institution.

'Tis a pleasing consideration, that, amidst the present circumstances of alarm and distress, no insurmountable obstacle has arisen, entirely to prevent the progress of our missionary work, or to retard the advancement of the kingdom of the Prince of Peace. On the contrary, our feeble efforts have been attended with encouraging circumstances beyond our expectations, and the prospects of usefulness, at home and abroad, are abundantly extended. Our hands have been much strengthened by communications from foreign countries, where many highly respected brethren in Christ, rejoicing at the tidings of our auspicious commencement, have been influenced to associate for similar exertions.

Among other blessed instances of our Lord's kindness in this respect, we may justly reckon the commendable efforts made by our brethren in the Netherlands, in forming a society similar to our own, and their desire, so cordially expressed, to unite with us in the same benevolent design. The leading steps to this event we shall gladly detail, knowing that it will afford you much pleasure to mark the finger of God in the establishment of this society.

A letter, from Dr. Vander Kemp, a physician at Dort, was the first fruit of our Missionary Publications in Holland. Warmed with zeal for singular mercies vouchsafed to his own soul, and having long borne the state of the heathen upon his heart, he readily embraced the opportunity afforded by us, of offering himself for this self-denying service. Every communication from himself, and every inquiry made respecting him from persons of the first respectability, induced us to invite him to come over. His presence and conversation among us, fully confirmed the favourable impressions which had been made; and on these grounds he was gladly received and solemnly set apart for Missionary work, to the great satisfaction of our brethren, who were assembled on the occasion. It being necessary for him to return and settle his affairs at Dort, he suggested the probability of many of his countrymen putting their hand to the work of the Lord, if suitably invited; and he undertook to translate and circulate any address we should send to them, together with some of our former publications. These were no sooner read by the public, than the same spirit animated them, and a respectable Missionary Society was immediately formed on the model of our own. Their letter to us shortly after the formation of their institution we here insert, as it speaks a language that must awaken the sensibility of every truly christian heart.

The Directors of the Missionary Society in Holland, to the Directors of the Missionary Society in Great Britain.

Dearly beloved Brethren in our Lord Jesus Christ!

THE Address which the Directors of the London Missionary Society have written and sent, by our worthy friend Dr. Vander Kemp, to the religious inhabitants of this country, through the infinite mercy of God, had all the effect we could wish, and you could hope for.

It roused the zeal of several of our Christian countrymen, who united themselves into a Society, which assumed the title of *The Netherland Missionary Society*, and appointed us to give you notice of its erection, together with a general account of the manner in which

which it was erected. And it is with great pleasure we fulfil their wishes in executing the charge committed to us.

Dr. Vander Kemp, having previously published the forementioned Address in Dutch and English, invited some select friends, piously attached to the concerns of our Lord's Spiritual Kingdom in Holland and other Provinces, to follow the measures pointed out in the Address: he was so successful in his attempt, that the number of about forty men of candour and piety consented to his proposals. The greater part of whom consented to assemble on Tuesday the 19th past, at the house of the Rev. Mr. Verster, one of the Ministers of the Gospel in this city; where, after solemn and fervent prayers to God, and in a dependence upon his mercy and faithfulness, they converted their meeting into a permanent Society for propagating and promoting Christianity, especially among the poor Heathens, by means of Missionaries. Having established the principles upon which the whole was to be directed, they appointed a body of twenty-one respectable persons, to whom they committed the direction of the Society for the future, and charged them to write and publish an Address to the religious inhabitants of this country.

This Address will be published within a few days, and then sent over to you. Among other things, they resolved, that the first Monday of every month, at seven o'clock in the evening, be announced to the public as designed for solemn prayer for the Missionary Society. The whole business was transacted the same day, in the course of two sessions, with a perfect unanimity, and a signal experience of the Lord's gracious presence. After which, the assembly broke up, with thanksgiving to God, and singing to his praise.

Dear Brethren, we adore the good hand of our God and Saviour over us, that directed you in addressing us in such a fraternal, faithful, and pious style, on a subject, we must shamefully confess, that hitherto was too long neglected amongst us.

We find ourselves, indeed, not equal to such an arduous and expensive task, as to send Missionaries to distant countries; but, conscious of our incapacity, we look up to our God and King, who has sufficient power and dominion in heaven and on earth, to execute his glorious designs, even by weak and contemptible means.

Withal, honoured Brethren, we hope, however insignificant our first steps may be, yet to endeavour with our utmost zeal and power to promote the object to which we are called—the spreading of the saving knowledge of Christ over the globe, in regions where his name hitherto never was known.

We doubt not but you will join us in your private and stated hours of prayer, that He, who rules the hearts of all men, may favour our common exertions by his gracious blessing, that through them the glory of his kingdom may be promoted, until our God shall be all in all.

Commending you and yours to the boundless grace and love of
B 2 our

our common exalted Head and Redeemer, and wishing you, in the entrance of a new season, a rich renewal of his all-sufficient covenant blessing! we remain with affectionate regard,

Dearly beloved brethren, in our Lord Jesus Christ,

Your sincere friends and affectionate brethren in our Lord.

Signed in the name and by the appointment of our Society,

Rotterdam,
1st Jan. 1798.

J. L. VERSTER,	President.
C. BREM,	} Secretaries.
B. LEDEBOER,	

To this affectionate letter, we replied: and the union formed between us has been since more strongly cemented by the acceptance of two missionaries whom they have offered, and whom we have designed, if God permit, to join Dr. Vander Kemp in a mission to the Namacquas, of which we shall speak more particularly in the sequel.

Since Dr. Vander Kemp's return to us from Holland, and our application to the brethren there to send Mr. Kicherer and Mr. Vander Pauw over, the two Missionaries above alluded to, he has received a letter from their Secretary, Mr. Ledebøer, informing him of their readiness to embark, only desiring that Mr. Vander Pauw, who is a student in the University, may first be examined and licensed by the Church of Holland; to which we have signified our entire approbation. The same letter contains also the most pleasing information. Their Society has been considerably increased, especially at Amsterdam. Professor Heringa is appointed Director, and employs himself in giving instructions, preparative for Missionary work. The prayer meetings, held at the same time with our own, are very well attended; and at Stryen they are kept in the Church. Their funds increase, and there is every reason to hope they will speedily be enabled to maintain a Mission of their own.

Some of our publications, translated into the German Language, have likewise excited the attention of an extensive society, whose committee resides at Basle in Switzerland.

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The following Letter received from them, addressed to us, and translated by Dr. Burkhardt, Minister of the German Congregation in the Savoy, London, breathes the spirit of fraternal love and animated zeal in the cause of Christ.

Basle, Feb. 7th, 1798.

REVEREND GENTLEMEN,

Respectfully and heartily beloved Brethren in Christ.

WE have received at the close of last year, translated from the English into the German language, a book under the title "SERMONS, preached in London, at the Formation of the Missionary Society," &c. from which we have learned, with the liveliest joy and gratitude towards God, that the kingdom of our Lord Jesus Christ is, in many respects, in a flourishing state in England and Scotland, where there are so many hundred Evangelical Ministers, and so many thousand faithful followers of Jesus, who think it their highest honour and pleasure to confess, before all the world, the Saviour, who is despised by many in our age, as their Lord and God and only Redeemer; to embrace Him with steadfast faith, and to adore him with the deepest humility, and with their whole undivided love. This, indeed, independently of any other consideration, has been a great comfort to us, and to many thousands of our religious brethren in Switzerland and Germany.

But it was not less delightful and encouraging to us to learn, that there had arisen among the children of God, belonging to different religious persuasions, a sweet and brotherly harmony, which others justly may take as a pattern of imitation, and that you have made so good a beginning, by setting aside all particular opinions, to make the promoting of the kingdom of our adorable Lord and Saviour a common cause; for we are fully convinced, that such a measure, such brotherly assistance and encouragement, while it breathes the very spirit of Christian love, becomes a real necessity in our days, when whole legions of learned and powerful men unite against the Anointed Christ of God, and propagate their abominable principles among the lower classes of the people.

The account of the New Missionary Society, established in the metropolis of your country, for the conversion of the Heathen, in the present eventful period of dismal occurrences in church and state, and in the awful expectation of those things which are coming on the earth, has opened to us a happy and heart-relieving prospect, that the kingdom of our great God will rise with new lustre in distant parts of the world; and that thousands of the Heathen, living still in blindness, without God and a Saviour, without comfort and hope in this world, will be enlightened by the Sun of the Gospel, and formed into happy and holy men, by the saving knowledge of Jesus Christ.

Ycs,

Yes, dearest Brethren in Christ, it is particularly this lively interest, which you take in the great concern of the Heathen, hitherto so shamefully neglected by so many professed Christians, and carried on with zeal and blessed effects only by a few parties of true followers of Jesus—it is this constraining love of Christ, which we observe in you, this courageous spirit, faith, zeal, and perseverance, with which you have begun, and indefatigably carried on, in all difficulties, a new work for the salvation of the Heathen—it is the conspicuous blessing of God, which hitherto has attended, and most certainly in future will crown, your endeavours, which affords us great joy, which makes us ashamed, that we have done nothing in this particular, but which inspires us with affection, at least to testify to you, venerable friends of God and of mankind, the sincere interest we take in your great and sacred undertaking, and to assure you, that we will join in imploring, for the richest blessings, *that* Lord, who, no doubt, looks down upon your work with divine pleasure, and who, by his divine power which he enjoys in heaven and earth, can and will give effect and success to what human weakness is unable to perform.

But, as you probably have not yet received a distinct account of us and our cause, we inform you, that more than seventeen years ago, by the assistance of the grace of God, and of his heart-changing power, a Society has been formed and still exists, consisting of several thousand members and affectionate friends dispersed in Switzerland, Germany, Holland, Prussia, Denmark, and Sweden. The centre of this Society is Basle; and we the undersigned members form the Select Committee, to whom the direction and management of its affairs is entrusted. Our intention is to maintain and to promote, as much as we possibly can, the evangelical doctrine of the Bible in its purity, and the practice of true Christian piety. In order to obtain that end, we carry on an uninterrupted mutual correspondence, and communication in letters, as well as in written or printed treatises, containing such remarks, memoirs, examples, anecdotes, accounts of the progress of the kingdom of our Lord Jesus Christ, and other subjects, as are of an edifying nature, and suitable to the necessities of our present times. This is done from month to month, with a view to inspire our hearts with the love and veneration of our great and amiable, ever to be adored, Lord and Saviour; and to encourage and to strengthen our faith and assurance in his word, which is the source of eternal life, in his all-sufficient never failing expiatory sacrifice, and in his mercy claiming all our unlimited love, in the unshaken hope and reliance on him and his glorious appearance, and in the faithful imitation of his holy pattern in doctrine and practice, in words and actions. We have had, during the course of these seventeen years, the pleasure and opportunity, within and without our circle, to enjoy and to impart many spiritual comforts and blessings, and we humbly hope, with joyful confidence, that He, who is the object of our union, will also in future be pleased abundantly to bless us.

We

We have requested J. G. Burkhardt, Minister D. D. of the German congregation in London, to translate this our Letter into English, and to deliver it to you, together with the German original. Accept these lines, flowing from a heart full of respect and love towards you, with benevolence and brotherly love, and deign to bestow on us your interest and intercession, for the effectual fervent prayer of a righteous man availeth much.

We will acknowledge it with particular gratitude, if you will be pleased to send us an answer, and some accounts of the kingdom of our Lord Jesus Christ in Great Britain, and of the progress of your Mission. We beg leave to assure you beforehand, that we and our brethren, to whom we would immediately communicate such an answer, will feel the most heart-felt pleasure, and join also in the active support of the glorious work of the Mission. If there are any gentlemen of your Society, who read German books, we will with the greatest pleasure send you a set of our printed Journals, as a small token of our respectful brotherly love.

Here we conclude, and are,

To the Reverend and much respected Members of the Directory of the New Missionary Society in London.

REVEREND GENTLEMEN,
Most respectfully beloved Brethren in Christ,

Your's united in Him,

The Members of the Select Committee,
JOH. WERNERUS HERZOG, Doctor and Professor of Divinity.

JOH. STU. BURKHARDT, A. M. Pastor.
CHARLES ULYSSES WOLLEB, A. M. Candidate of Holy Orders.

JOH. SCHAUFELIN, Merchant.

ABRAHAM PREISSWERK.

HANS HENRY BRENNER.

C. FRED. STEINTOPF, A. M. Secretary of the Society.

P. S. If we should be so happy as to receive an answer, we beg of you to be pleased to write on the cover the following direction :

To the Rev. C. Fred. Steintopf, at the Rev. Mr. Burkhardt's, Minister and Rector of St. Peter's Church, at Basle.

Letter of the Rev. Mr. C. F. STEINTOPF, Secretary of the Religious Society at Basle, to Dr. J. G. BURKHARDT, Minister of the German Congregation in the Savoy, London.

Basle, Feb. 15th, 1798.

REVEREND SIR,

Respected Friend in Jesus Christ.

IN the name and by order of the select committee of our religious German Society, I take the liberty of addressing you with this my request. We have learnt from an English publication, translated

translated into German, (which contains the first transactions of the new Missionary Society, together with the Sermons preached on that occasion) with the liveliest sense of joy and gratitude towards God, what a numerous people our Lord Jesus Christ has in England, and with what lovely zeal thousands have united for promoting the Salvation of the Heathen. These our sentiments we express to the Directory of the Missionary Society in the inclosed letter, which we beg you to translate into English, and to deliver both the translation and the original to the Directors of the Mission.

We apply in a direct manner to you on this subject for two reasons: first, we have found a christian sense in your late publication "The History of the Methodists in England"—and then you have taken much interest in the first forming of our Society, the cause of which, no doubt, you still wish to promote. We invite you to encourage us, by continuing your correspondence; for in our times an intimate communion of the dispersed children of God, becomes doubly necessary and beneficial. I assure you, in the name of our Committee, of our brotherly love; and permit me to add the assurance of my own particular regard.

Your friend and servant, united in Christ,

C. F. STEINTOFF, Secretary of the Society.

This acceptable epistle has been followed by another from Baron Van Shirnding, in Dobryluk, in Saxony, of whose zealous exertions, former mention had been made. For the translation of this letter, we are also indebted to Dr. Burkhardt, through whose hands it was transmitted. The following extracts, we trust, will be highly gratifying:

"I have delayed my answer to your letter so long, because I waited for the printing of the German translation of a Word to the Jews, of which I have already distributed a great number to that nation in these parts.

"I have thought of the lamentable state of millions of the heathen, stretching out their hands to us, as if they were begging for light and instruction in their darkness. I wrote to England to enquire the price of a ship, and if converted Negroes could be purchased to send to their own brethren in Africa.

"Mean time there appeared the call in England for uniting to establish a Mission, of which an account was published in our German papers, and I was agreeably surpris'd, and astonish'd to find that God had awakened at such a distance and at the same time so many souls to a tender care of the poor heathen. The Rev. Dr. Haweis, having sent a treatise to the conference of United Brethren

Brethren at Hernhuth, with what joy did I receive his answer! with what joy did I thank the blessed friend of mankind, who has not only redeemed and called us into his kingdom, but will also offer and impart the blessings of his redemption to the blind and miserable that sit still in darkness. I shall with heart felt gratitude make use of the friendly invitation to join in the great work of the Society.

“ We have not been here idle in making the proper preparations —and in order to find out, to examine, and prepare proper Missionaries, who feel in their hearts a desire of devoting themselves wholly to the Saviour, and of propagating his kingdom in distant countries, and among the most ignorant heathen, I have set on foot before hand, in our own country, *A Mission to Christians*. Can you wonder at this, if you consider the depraved state of modern Christianity? Are not many, called Christians, worse than ignorant Pagans? With this view I send a number of Missionaries into Saxony and the adjacent countries, with the following instructions: each receives a list of places to visit, &c.; directions for his conduct, &c.; and religious tracts for distribution, which give them opportunity of conversing with the people on the love of Christ, the state of their Souls, &c.; They are not to be discouraged if they meet with opposition and difficulty, but return again, and repeat their trials of gaining souls for Christ. On their return they produce their journals. Inspectors are appointed to superintend four or five such districts, and the Missionaries to hold conference with them. This has been already attended with distinguished blessing and the happiest success. Of these I may be probably enabled to recommend some as Missionaries to the English Missionary Society. Would they be accepted, and under what conditions? I heartily rejoice in the progress of this Society, and anticipate the joy of viewing many thousands brought by them to Jesus and everlasting happiness.”

These surely are blessed symptoms that the spirit of God is moving upon the face of the troubled waters. In Holland, in Switzerland, in Saxony, a strong Missionary spirit appears to be excited. Thus amidst the desolations spread on every side, the horrors of war, and the overflowings of infidelity and impiety, the Lord is seen to ride on the whirlwind and direct the storm. And we have reason to hope, that, when his thunder and tempest shall have cleared the sky of Europe of the noxious exhalations of superstition and atheism, his gospel will arise and shine with more resplendent glory, his righteousness go forth as brightness, and his salvation as a lamp that burneth.

Not less reviving and consolatory are the communications from our trans-atlantic brethren. Our last report mentioned the formation of a Missionary Society at New York: and their animated address, which was then read to you, diffused a general satisfaction. Since that period, a similar spirit has actuated their brethren in Connecticut. Kindling at the forwardness of others, they have associated for the same benevolent purposes, and have solicited our correspondence, friendship, and information.

Thus have our American brethren arisen with us to the help of the Lord against the mighty. Fervent in the same pursuit, we trust, these bands will yet more closely unite us, unhappily as we have been divided. We are one in blood; one in religious profession; one in Christ Jesus; one in love; and well will it be for both nations, if we grow like the two staffs of beauty and bands into that happy union, which nothing shall ever again be permitted to interrupt.

Their Missionary efforts will naturally be directed to the Indian nations, bordering on their immense territories; and whoever casts his eye upon a map, and traces the interval between the Alleghany Mountains and Nootka Sound, will discover a field so large that their most vigorous exertions for ages will hardly be found adequate to its cultivation.

A happy spark hath also kindled in the bosom of a few of our brethren in Ireland, as a letter, from the Rev. Mr. Hamilton of Armagh, will demonstrate. Nor have we been destitute of some tokens of divine approbation at home, in the spirit of prayer and zeal diffused among our several congregations. A host of faithful labourers have arisen from those who form the Missionary Society, and are going forth continually in their several neighbourhoods, preaching the gospel to the poor, and teaching their children, who, through the
neglect

neglect of others, or their own carelessness and insensibility, have hitherto been destitute of the means of instruction. As this comes not immediately under our institution, we enter not into particulars, but we cannot help observing with thankfulness, that many of the most vigorous steps, which have lately been pursued, for spreading the gospel at home, originated from this society. In lamenting our past neglect of our Heathen brethren, we have felt more the value of souls than we ever did before. In amending this error, we have looked around us at home, and have found that much is to be done every where; that the pursuit of one object, so far from interfering with the other, excites greater zeal, quickens greater diligence, and causes us to strive more abundantly for the salvation of all those, whom Christ hath purchased with his blood.

Whilst these happy enlargements of the Missionary basis, and the marks of zeal, becoming every where daily more conspicuous, have inspired us with increasing confidence, that we shall one day see the structure rising in beauty and glory, we have been employed in devising means for sending forth, immediately, those Missionaries, whom the Lord hath provided to carry the glad tidings to the ends of the earth.

The African nations having, on many accounts, awakened our compassion, and engaged our attention, to them our efforts have been particularly directed, agreeably to our former report, and our printed address to the society.

As the Directors of the Sierra Leone Company had expressed themselves friendly to Missionary attempts, and the excellent and able Governor Macauley had favoured us with his advice and assurances of countenance and assistance, it was judged proper to begin a Mission to the Foulah country, through this medium.

In consequence of a correspondence with the

Missionary Societies at Edinburgh and Glasgow on the subject, each of these bodies offered, soon after the last general meeting, to unite with us in this Mission, and to send, each, two persons for the service. Their proposal we cordially accepted; and having learnt the qualifications of the Missionaries they intended to send, and being informed by Mr. Dawes, late Governor of Sierra Leone, that a knowledge of certain mechanic arts, in some of the parties sent, would be peculiarly gratifying to the Foulah people, and thereby be the means of conciliating their esteem, and procuring subsistence, we made a selection, from our accepted Missionaries, of two persons of this description, to act in a subordinate capacity to those who were better qualified to teach. And in October last, being set apart for the Work, they all embarked together in the Calypso for the place of their destination.

The promising hopes, which had been entertained of our Missionaries, received some allay, when, during their stay at Gravesend, a discourse, delivered by Mr. Brunton, and favourably spoken of by some who heard it, gave occasion to an unpleasant dispute among the Missionaries themselves.

The moment we received information of this, we endeavoured to extinguish a spark, which, a knowledge of the human heart, made us apprehend, might produce divisions of the most fatal consequence to the Mission. Three Directors immediately departed to meet the ship, that they might examine into the real cause, and attempt to remove it. But the Calypso sailing, without touching at Falmouth as she designed, their journey proved fruitless, and we waited with anxiety the intelligence from Sierra Leone. At length it arrived; and we were grieved to hear, that the spirit of discord had not subsided. Mr. Greg, however, was an honourable exception to the rest, having
taken

taken no part in the dispute, but conducted himself towards all, with the most exemplary love and meekness. The discreet decision of Governor Macauley, and the Rev. Mr. Clark, Chaplain to the Colony, cannot be too highly approved, in sending them in pairs, according to their attachments of friendship, to separate stations, at a distance from each other; to Free-port, the Bananas, and the Bullam Shore; in each of which a different language is spoken. And as the Foulah country, to which they were all destined, continued by war in a state of confusion, and no entrance could have been there obtained, we may hope that God, who over-ruled the dissention of Paul and Barnabas, for greater good, will so condescend to over-rule this also, that by the acquisition of three languages, a scene of more extensive usefulness may be opened.

The Christian world, however, will sympathize with us in the deep concern this afflictive event has occasioned; and unite their prayers with ours, that it may furnish salutary admonition, both to those who offer themselves for Missionaries, and those who conduct the affairs of these Societies, that it may produce closer examination of heart in the one, and more vigilance and circumspection in the other.

The Directors, in Scotland, have written to their respective Missionaries in terms of reproof, adapted to the occasion, and with regard to the two individuals, more especially sent out by ourselves, we have rebuked them sharply. As they were selected, not with a view to preside over spiritual concerns, but to render assistance to the Mission in matters of a subordinate nature, we continue their connection with our Society. But we have committed to Mr. Macauley and Mr. Clark the authority to suspend such connection, and to send them home, if their future conduct should render the measure necessary.

A pleasing expectation is entertained of the Rev. Nathaniel Forsyth, who is a well informed man, and appears to be animated by a truly Missionary Spirit. He has been set apart for his work, and has lately embarked for the Cape of Good Hope.

The return of Dr. Vander Kemp from Holland, and the information he brought, respecting the missionary spirit excited there, induced us to determine on the Mission, we before mentioned, to the Namacquas, two nations divided by the river Orange, and distinguished by the *greater* and *lesser* Namacqua, not from the comparative difference of extent of territory, but from the different stature of the inhabitants. They are said to be a harmless and quiet people, and as the late Dutch Governor of the Cape of Good Hope, which is about 240 miles distant from them, relates, it is as safe to travel among them as in the colony of the Cape. Their language differs from that of the Hottentots, but seems to bear some affinity to it. They do not dwell in towns and villages, but delight in a pastoral life, and wander from place to place in different hordes, commonly called Kralls; from which we may infer that their country, though large, is not very populous. The soil, in general, is barren and sandy; the banks of the Orange river, however, are more fertile, and produce various trees and shrubs. Their wealth consists in flocks and herds, having abundance of oxen, sheep, and goats. One species of their oxen, called the Battle Ox, serves to defend both them and their cattle from the invasions of enemies, and the rage of wild beasts, which are very numerous, the most remarkable of which are the lion, tiger, hippopotamus, elephant, and camelopardel. They are pure Pagans, and grossly ignorant of the knowledge of God and a future state. But what their own views are is quite uncertain. Monsieur Valliant says, they have neither priests, nor temples, nor idols,
nor

nor ceremonies, nor any traces of the notion of a deity; but his testimony in this respect is not to be depended on, as no such people have ever yet been discovered, nor is it probable there ever will, as the traditions among those, who branched off immediately after the flood, can never be wholly obliterated. A few Dutchmen are said to reside in the vicinity of this people.

For this arduous service, Dr. Vander Kemp has offered himself, and we are daily in expectation of the arrival of the two Missionaries from the Society at Rotterdam, Mr. Kitcherer and Mr. Vander Pauw, with whom the Doctor has had much conversation, and highly approves of their being his associates. We hope they will embark with the first conveyance, and that this will not be long delayed.

A Mission to the poor blacks in Jamaica has engaged much of our attention; and, though circumstances have deferred its final execution, it continues among the objects we have in view.

We have occasion gratefully to acknowledge the continued liberality of the religious public in the support of this Institution. The state of the funds, and the list of the subscribers will, as usual, accompany the publication of the Anniversary Sermons.

Thus, brethren, we have submitted to you an account of our proceedings. We have adverted also to the beneficial effects, which, we have reason to think, have flowed from the institution of our Society; especially the concern it has awakened for the conversion of our countrymen, and the zeal enkindled, at home and abroad, for the salvation of the Heathen. At our next anniversary we hope to be able to report the long expected tidings, respecting the Mission to the South Seas. But no account has yet been received from the Duff, since she left the harbour of Rio St. Janciro, nor can any intelligence be expected, till she arrives, which we trust, will be with the latter fleet from China, in August next, or soon after.

The

The occurrences of the past year furnish us with reflections, both of humiliation and thankfulness. When we survey the moral condition of the Heathen world, and the unperishable nature and unalterable destination of the human spirit; and when we contrast the magnitude and solemnity of the cause in which we are engaged, with the feebleness of our powers and the languor of our exertions, we are constrained to lament, the frailty of the instruments in so divine a work, and the imperfections, which mingle with all our services; nevertheless, we are bound to cherish sensations of joy and thankfulness, while we contemplate the glorious effects, which, through such feeble and imperfect means, the power of the Almighty has accomplished. It is his spirit, which has kindled this flame of divine charity, throughout the Christian world. And by his efficacious impulse on the heart, we trust, the precious seed of the everlasting gospel will soon be sown in various regions, which are now desolate as the barren heath, but which, in succeeding generations, will be like fields, which the Lord has blessed, producing plenteously the plants of righteousness, and the ripe fruits of grace and glory.

Thus let the praise be referred to the proper object. To us belongs the unceasing duty to consecrate our transitory time and our limited powers to this service. Great and illustrious, indeed, is the work, and very feeble and insufficient are the instruments. May the whole Christian world, therefore, unite with us in supplicating the benediction of *him*, to whom, belong the kingdom and the power, and to whom, also, shall be ascribed the glory for ever and ever.

This report being approved by all who were present, they voted the thanks of the Society to the Directors for their zealous and indefatigable attention, and particularly to the Treasurer for his very disinterested and important services. They likewise thanked the secretaries for the faithful discharge of the duties of their office; and, concluding with prayer, they adjourned the meeting and went immediately to the Tabernacle, where Mr. Brewer preached on the necessity of patience as well as activity in Missionary undertakings, since God, whose purposes of converting both Jews and Gentiles are fixed and unalterable, often delays the execution of them beyond his people's expectation.

Thursday Morning was wholly appropriated to the business of the Society, and the Rev. Dr. Hunter, taking the chair, at the request of the numerous subscribers, who re-assembled at the Scot's Hall, opened the meeting by imploring the blessing of heavenly wisdom to guide them in their solemn deliberations.

It was determined that the method, pursued at the last anniversary, of rendering the fourth part of the Directors ineligible for the then ensuing year, be now adopted and applied to the whole body of the late Directors. The lot was accordingly taken*; and a Committee, consisting of fifteen mem-

* The lot fell on the following gentlemen:

Directors resident in London.

Mr. Dyer, Mr. Emerson, Rev. John Eyre, Rev. J. Hamilton, Mr. Pinder, Mr. Sundius, Mr. Thomas Wilson.

Directors resident in the Country.

Rev. R. Alliot, Nottingham. Rev. Charles Atkinson, Ipswich. Rev. John Audley, Cambridge. Rev. Melville Horne, Olney. Rev. Sir E. Leigh, Warwickshire. Rev. W. Moorhouse, Huddersfield. Rev. Robert Sloper, Devizes. Rev. J. Stephenson, Castle Haddington. Rev. G. Townsend, Ramsgate. Rev. J. Whitridge, Oswestry.

Directors resident in Scotland.

The Rev. Mr. Campbell, Stirling. The Rev. Mr. Henderson, Hawick. The Rev. Mr. Mill, Shetland. The Rev. Mr. Pitcairn, Kelfo. The Rev. Mr. Russell, Kilmarnock.

bers in addition to such of the gentlemen rendered ineligible as were present, was appointed to retire and nominate suitable persons to fill up their places. The names they presented to the chairman were individually proposed and accepted; all the late Directors, not rendered ineligible, were unanimously re-elected; and Mr. Hardcastle was particularly requested to continue his services, as Treasurer.

The Rev. Mr. Love accepted his re-appointment; but Mr. Shrubsole having desired to decline his part of the Secretaryship, on account of his engagements at the Bank being so increased as to render attention to its duties impracticable, his resignation was received with regret, and the Rev. John Eyre immediately elected, with permission to depute Mr. Joshua Lambert Vardy to officiate for him, should his health or engagements make it necessary.

The list of Directors for England, Scotland, and Ireland, was increased to one hundred and four, and Governor Macauley, Dr. Vanderkemp, and some respectable *foreign* Divines were added to it, with a view of extending the correspondence of the society, and opening a communication, if possible, with every part of the Christian world.

These matters being settled, a letter was read from the Rev. Aaron West, recommending an inquiry, respecting the best method of finding and qualifying Missionaries. An interesting discussion ensued, and several useful hints were suggested; but, the subject being of great importance, the further consideration of it was adjourned to the next day, and the meeting, which had lasted several hours, closed with prayer.

In the evening Mr. Balfour delivered his sermon, at Tottenham Court Chapel, which like all the others was received with much approbation by an immensely crowded audience.

On Friday Morning the Society, favoured with the use of the elegant and spacious church of Spital Fields, heard, with delight, Mr. West's delineation of an Apostolic Missionary, exemplified in the qualifications and conduct of St. Paul. In the time of service a note was sent to the church, that the Duff was on the list, received that instant at Lloyds, of ships safely arrived at Canton, in China, before the end of December last. This Dr. Haweis announced from the pulpit, as soon as the prayers were ended, that the whole congregation might partake of the joy, which began to be communicated from individual to individual, and that all might unite in praise to God on the occasion, for which the Psalm, about to be sung before the sermon, seemed peculiarly adapted. The emotions, excited by this pleasing and unexpected information, can be more easily conceived than expressed. The scene was too impressive to be forgotten. All returned from the house of prayer, blessing and praising God for what they had heard and seen.

In the evening, the meeting was again held at the Scot's Hall, and the thanks of the Society were voted to the Reverend Preachers for their able discourses, to the persons who had accommodated the Society with the places of worship, and to the Scot's Corporation for the use of the Hall. And, after a free conversation on the resumed subject of finding and qualifying Missionaries, a Committee was appointed to retire and propose something specific. Upon their return, the following motions were put and adopted :

“ 1. That this Society, earnestly desiring to procure proper Missionaries to the Heathen, will encourage pious persons to become such, who appear to the Committee of Examination, to possess radical qualifications for that office.

“ 2. That a person or persons in London, duly qualified for the office, be appointed by the

“ Directors to take the superintendence of the
 “ persons approved by the Committee.

“ 3. That Ministers in the country take under
 “ their care persons in their own, or neighbour-
 “ ing congregations, approved in like manner.

“ 4. That such compensation be offered to
 “ them as the Directors shall think proper.

“ 5. That any Director, acting as tutor, shall
 “ be disqualified from acting as a Director while
 “ he receives any emolument.

“ 6. That the persons, so admitted to tuition, be
 “ considered, during the first half year, as proba-
 “ tioners; and that they continue, during that
 “ term, as much as may be at their respective
 “ employments.

“ 7. That if, at the expiration of the half
 “ year’s probation, the persons under tuition be
 “ fully approved, they shall receive such further
 “ advantages as the Directors shall think proper.”

The Rev. Mr. Bogue, of Gosport, then delivered an animated address on the conduct and conversation becoming Christians in every sphere and relation of life, and this annual meeting was finally closed with prayer by the Rev. Mr. Balfour.

The next day the following letter was received from Captain Wilton, and circulated as speedily as possible among the members of the Society in town and country :

To JOSEPH HARDCASTLE, Esq.

DEAR SIR,

I WROTE you last from Rio Janiero, dated the 15th of November, which I hope you received, informing the Society how kind our heavenly Father had been in waisting us so far in perfect health and safety; we can now further say, from experience, that he has never left us from that time to this. At present I can only give you the outlines of our voyage, which, no doubt, you will be all glad to hear.

After receiving a plentiful supply of every thing needful (which I was enabled to pay for, having cash of my own), we left the port the 19th. From that time to the 3d. of December nothing material happened, only the weather getting gradually colder.

colder. But the Lord shewed us we were going the wrong way, by sending a severe gale from the South. We could now see that to beat round Cape Horn would be folly to attempt. After shipping several heavy seas, by which we lost some of our stock, we bore up to go by the Cape of Good Hope. This was a great trial, being in latitude 39 and longitude 50 West, and having now a line to run of 262 degrees of longitude, besides latitude. However, we had soon reason to rejoice; for, by the 24th of January 1797, we were in longitude 133 East. Had we laid to another night, ere we bore away, we must have lost all our stock; instead of which, the Missionaries had fresh meat twice a week all the way; besides dining with me as before related, and though we had repeated gales, we never had occasion to batten down our hatches once: add to this the inestimable blessing of the public ordinances of our God, and the Missionaries every means of improvement. Respecting some things that happened on the voyage, you must stay till I have the happiness of once more seeing you, which I trust will not be long after you receive this. Thus were we carried along in a most pleasing manner. On the 30th of January we rounded New Zealand, and the 4th of March made Otaheite; but, from various winds, we did not anchor in Matavia till the 6th, where we were received in the most friendly manner.

Here mark the dealings of divine Providence: a large house, which the natives had built for Captain Bligh, was just finished; the whole island in perfect peace, Pomaree and his son Otoo being absolute sovereigns of the whole island, and likewise of Eimeo: thus our business was expedited; for instead of many chiefs as we expected, we only had to make our errand known to Pomaree. This we were fully able to do, our God having kept two Europeans for the purpose, the others having gone to Europe; one of these, whose name is Peter, had left the Dædalus, the other, named Andrew, was cast away in the Matilda, and had been five years on the island—both could talk the language fluently. Our reasons for coming were no sooner made known to Pomaree, than he said we should not only have the house, which is a hundred feet by forty, but that all Matavia should be given to the English, which was accordingly done in the most formal manner.

After having thus succeeded far beyond our expectations, it is now necessary that I should acquaint you, that sometime before we made the land, the Missionaries had divided in the following manner: eighteen for Otaheite, besides women and children; ten for the Friendly Islands; and two for the Marquesas: this being the case, we had no time to spare; therefore, as soon as I saw them in their commodious house, we sailed for Eimeo, with a view to get the ship ready, but more particularly to see how the natives would behave during the absence of the ship. After five days we returned, found them all well, the natives having treated them with the utmost kindness. Having no time to spare, we made all sail to the Friendly Islands; this was the twenty sixth of March;

March; the first of April made Palmerston Islands; and on the ninth, Tongataboo; the next day we anchored about the place Captain Cook lay, according to his bearings. The anchor was no sooner gone than the ship was surrounded with canoes, and a number of Chiefs came on board, who informed us that two Europeans were on the Island, and to our great joy, they soon afterwards made their appearance; but of all the men we ever saw, these were certainly the most wicked looking fellows; and they soon gave us proof they were as bad as they appeared to be: one of them was an Irishman, named John Kennelly: the other Benjamin Ambler, of London: they told us a strange story respecting their coming to these islands; but this was a matter of little consequence to us, firmly believing that the Lord had sent them as our interpreters; for though we had provided, as we thought, sufficient instruments for the purpose, by bringing Peter and two Otaheitan with us, we should have been much at a loss, the language differing so much, that they could not understand one word in ten: but these two men, Ambler and Kennelly, who had only been thirteen months on the island, could talk the language well. After some time our business was partly told them; they readily agreed to give all the assistance in their power. After giving them and the Chiefs presents, they all went on shore, highly gratified apparently. Very early the next morning, we were surrounded with a prodigious number of single canoes, besides ten or twelve large double ones. From the peaceable manner they left us the night before, we had not the least suspicion, until the two Europeans came and told us, they intended to take the ship. This you may easily conceive, alarmed us much. We got the people to their quarters as privately as possible. After getting thus ready, we scaled two of our guns; on this the large canoes began to sheer off, and a number of single ones followed; whether their intention was really to attack us we know not—but it was very alarming to see so many canoes and people round the vessel presenting their clubs and spears for sale, which might in a moment be turned against us.

Our fears in a great measure being done away, Ambler pointed out four Chiefs, which he said were the only ones we need to care for. Tibo Mamoe, the present king, was then at the point of death, and his son Tugahowè, the least of the four, would certainly succeed his father (which was actually the case); he therefore would recommend the Missionaries being placed under his care: after talking with them on the subject, they readily agreed to go. I told them that they could not expect to keep their chests, and if they were the least afraid, I would take them back to Otaheite; their answer was, the property was only a secondary object with them, that they would go with an humble dependance on that God, who had brought them safe over the mighty ocean, and had enabled them to leave their country and friends. After a most solemn season in prayer, six of them went with the Chief and Ambler, but not before they promised they should

should want for nothing; the other Chiefs wanting each to have one, but we thought it best for the present they should be all together, promising them that when the ship returned, if they then chose to separate, each should have some of them; this satisfied them all. After receiving presents, they all went on shore before dark, and all the canoes left us. The next morning we weighed, and run further out, that we might have plenty of room, in case of an attack. About noon two of the Missionaries returned, with the pleasing intelligence that the natives did not attempt to steal, but treated them with the greatest respect; we then loaded the canoes with the remainder of their things, and with such stores as they thought they should want.

We now got under weigh to endeavour to find a channel to the Westward of the spot where Captain Cook got aground: after some time a very good one was found, which we sailed through; this we conceived to be a valuable acquisition, as we should now, in case of being attacked, be able to sail out of the harbour, either to the East or West. Being now without the reefs, we intended to spend two or three days to see how the natives would behave to our people; but the Lord saw fit to send us a smart gale from the North West, so that at day light we found ourselves in a critical situation, not being able to weather the reefs on either tack; but to our comfort we just fetched the channel which we had only discovered the day before: thus we narrowly escaped shipwreck; and before we cleared the harbour, we were nearly cast away the second time. What cause have we to praise our God, for thus preserving us in such imminent danger. Having now cleared the harbour, April the 16th, we made the best of our way towards the Marquesas, with the only two Missionaries on board, Messrs. Harris and Crook. The fair wind lasted six days, and was succeeded by hard gales from the Eastward; so that on the 6th of May we were only in 206° of longitude, and 39° South latitude. On the 23d of May we discovered two islands, which we endeavoured to land upon; but the natives, from their hostile disposition, prevented us. We named one the Crescent from its shape; the other after Sir Charles Middleton: they lay in latitude $23^{\circ} 12'$ South—longitude $226^{\circ} 15'$ East. The next day discovered another, which we named after Admiral Gambier, latitude $21^{\circ} 36'$; longitude $225^{\circ} 40'$ East; and on May 29th discovered another; which we called after our friend Mr. Searle; latitude $18^{\circ} 18'$ South, longitude $224^{\circ} 12'$ East; and on the 4th of June made the Island Christiana, and the next day anchored in Resolution Bay, after a long disagreeable passage of fifty days. Our rigging being now in a bad state, it was necessary to get it on deck. I shall only remark, that on getting the fore shrouds down, we found two of them gone, so that, had we been on the starboard tack, instead of the larboard, during the gales we had in this passage, we must have been dismasted. O what cause of gratitude for all His kindness to us! We no sooner arrived, than we were visited by many of the natives, and amongst them the Chief, whom, after a few

few visits, we gave to understand that the two Missionaries were to stay with him. On hearing this he could not contain himself, but jumped about the cabin for joy. He said they should have a house, and that they should never want while he had to give, which we have reason to believe will be the case. The young lad Crook went immediately with the Chief, but Harris staid on board to get the things ready, as he said; however, I am sorry to say in this place, that though he was the first that proposed coming to these islands, and was the cause of two others not coming, he seemed now to have lost his Missionary spirit, which was visible to every one, though he denied it. After a little time he went on shore, but with such a gloomy countenance, that the natives soon took a dislike to him; the young lad, on the contrary, was cheerful and obliging, so that the whole village was remarkably fond of him. This being the case, I was under the necessity of carrying Harris back to Otaheite. I would have brought Crook away likewise, but he begged to be left, which was agreed to; and I have no doubt but he will prove a blessing to those poor, good natured Heathens.

Having now refitted our rigging, supplied Crook with every thing needful, we took an affectionate leave of each other, and sailed for Otaheite the 27th of June. In our way, we took a view of Trevenen's, and Sir Henry Martin's Islands, and arrived in Matavia the 6th of July, when I found them all well in health, with one more in number than I left, Mrs. Henry being delivered of a fine girl. They had differed amongst themselves, which I endeavoured to make up. I began dividing the property, which I found a very disagreeable task: this took up all the time I was here, and I got through it apparently much to their satisfaction.

Having now completed our business, we took leave of our dear friends and the kind natives, the 4th of August; touched at Huahine, which was in a dreadful state owing to their wars. From this we made Palmerston Island, and planted bread fruit, plantains, and Ava trees; and on the 18th of August anchored off Tongataboo, nearly in our old birth, where we were soon visited by our dear people, who informed us they were all well (except one), and how the Lord had preserved them from the machinations of their countrymen, who had done all in their power to make the poor heathens destroy them, and that some of them had separated with a view to counteract their villainous plots. During my stay, Messrs. Buchanan and Galton went to live with another Chief, which I trust will not only be the means of gaining their affections, but will likewise facilitate the knowledge of the language, which is of the greatest importance. After doing every thing in our power for them with the Chiefs, and dividing the articles, we parted with many tears on both sides. I brought away Mr. Nobbs, by their advice, as he had not his health from the time he landed. Our intention was now to touch at the Feejee islands, and, if possible, to have some intercourse with the natives. On the 7th of September

September we left Tontagaboo, and on the 9th, in the evening, made the Feegees; but after six days toil, trying to find anchorage, we were under the necessity of quitting them without finding any, or having any intercourse with the natives; yet not before we struck on a coral rock, but got off without receiving any damage. I believe no islands in the world are so hemmed in with dangerous reefs. We got into the middle of them, and we have reason to be thankful we got out in the manner we did. In steering to the westward we made the island Ruttuma, had a little intercourse with the natives, who seem to be of the same race with the Friendly Islanders; they talk the same language, and their canoes are of the same construction. From this we intended making the best of our way to the Pelews, but, from variable winds and calms, we did not reach them till the 7th of November; and then, from the stormy appearance of the weather, we did not think it prudent to stay; therefore, after a little intercourse with the natives, we proceeded on our way to this port, with a view to send you intelligence, if possible, by the first ship. We found on our arrival at Macao, which was the 21st of November, that we could not proceed to Wampoo, without an authority from the Hoppo, because we had no cargo. Finding a ship had been detained a month, I went to Canton, by which means we got permission. The 14th day anchored at Wampoo. There are three of the last year's ships ready for sea, but I prefer sending you this by a Danish ship—there are four direct ships arrived. My nephew received a few lines from you and Mr. Fenn, but I have not received any; three of the packets are not yet up, and I could not think of losing this opportunity.

This brief relation, I hope, will be satisfactory to all our dear friends, but you must make great allowance for the writer: shall conclude with only observing, that as our work has been great, having been eleven months out of fourteen at sea, the wear, &c. of sails has been in proportion. We never split a sail, nor carried away a mast. The seamen and officers are in the ship, all well, except William Tucker, seaman, who ran from the ship. I can give you no idea when we shall leave this place. To me it is the worst part of the voyage, having to associate with the professed enemies of my Lord, and frequently I am the butt of the whole company.

May the Lord increase your zeal, and present you with such instruments as he will own and bless. This is, and ever will be, the sincere prayer of,

DEAR SIR,

Your affectionate Servant,

J. WILSON.

Canton, Dec. 16, 1797.

P. S. The following Missionaries were left at the Friendly Islands, by which you will know the Names of those left at Otaheite.

J. BUCHANAN,	W. SHELLY,	J. WILKINSON,
D. BOWELL,	S. KELSO,	COOPER,
S. HARPER,	G. VEASON,	GALTON.

I brought with me from the Friendly Islands, Nobbs, from his bad state of health, and Dr. Gillam, from Otaheite.

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The President of the Missionary Society at Connecticut, ditto.

The President of the Missionary Society at Rotterdam.

GOD'S DECLARED DESIGNS
A MOTIVE TO HUMAN ENDEAVOURS.

A S E R M O N,

PREACHED BEFORE

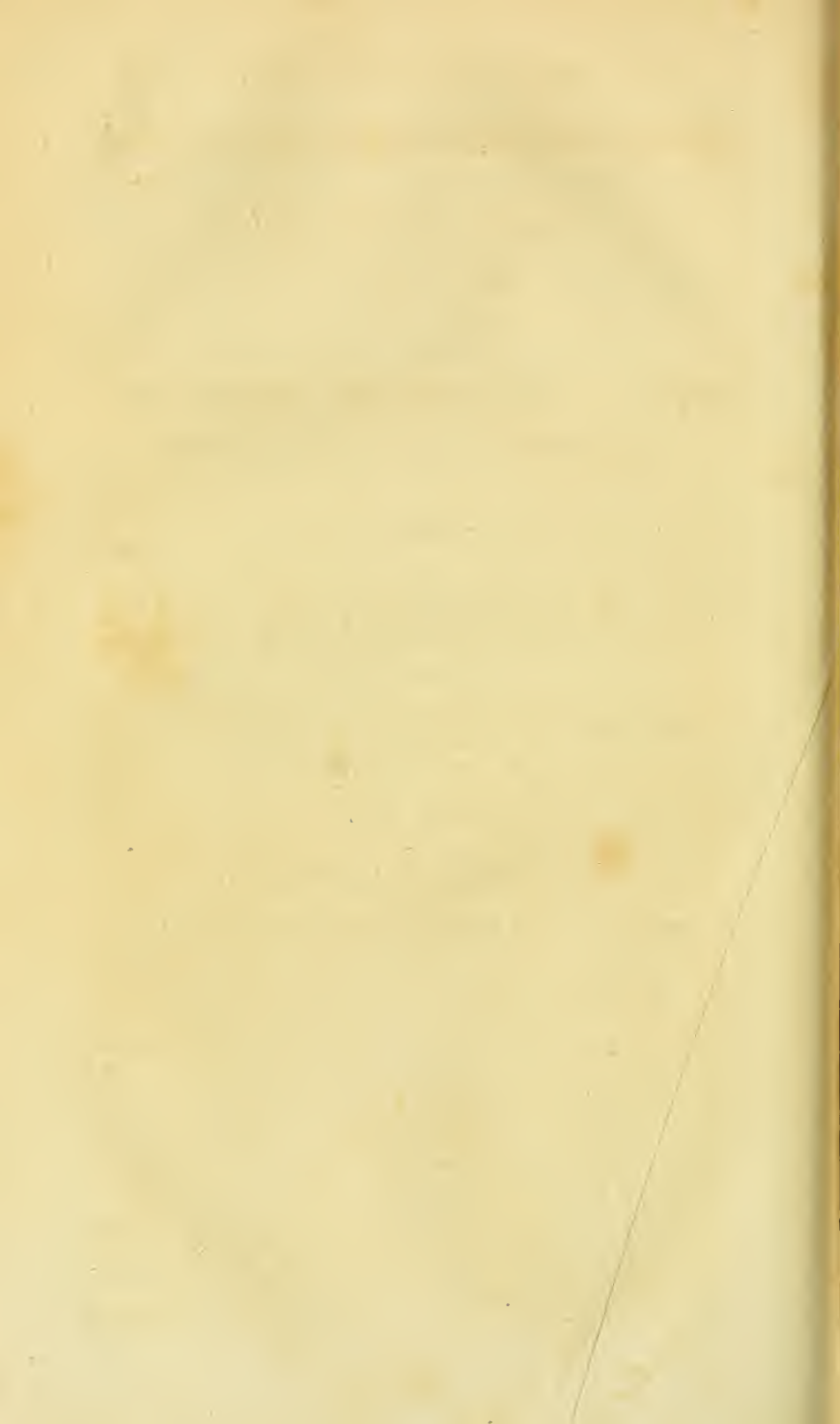
THE MISSIONARY SOCIETY IN LONDON,

AT SURREY CHAPEL,

May 9, 1798,

BY JOSEPH COCKIN,

MINISTER OF THE GOSPEL AT HALIFAX, YORKSHIRE.



SERMON I.

ISAIAH ii. 2, 3.

It shall come to pass in the last Days, that the Mountain of the Lord's House shall be established on the Top of the Mountains, and shall be exalted above the Hills; and all Nations shall flow unto it. And many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob; and he will teach us of his Ways, and we will walk in his Paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.

BY the good Providence of God we are met together to promote a design which has for some time occupied our thoughts; a design which we trust is according to the pleasure of God, and will be attended by his powerful blessing. At a period when commotions agitate the earth, and the messengers of the nations are seeking the welfare of the several countries to which they belong; we meet in the name of the Lord, to consult the advancement of the Mediator's Kingdom; to inquire what the Scriptures say on so important a subject; and to increase that holy zeal which ought to distinguish men who have in view an evangelical mission. We bless God for the liberty we enjoy to concert measures for so desirable an object, for the unanimity which has hitherto prevailed, and for the great encouragement which has been given to this undertaking; and we humbly pray that all our future deliberations, and exertions, may be under his guidance whose grace we implore.

Amidst

Amidst our concern for general good, and the promotion of the common cause, let us not forget ourselves. Our attendance here, on this occasion, carries in it the idea of the importance of salvation, and the necessity of a change of heart. If we could send the gospel round the world; if it could prevail to bring down every species of false worship, to obtain a general profession of the truth, and the greatest uniformity of sentiment; unless men were the subjects of this change, the great object would not be attained. Nor can we ourselves enter into the true design and spirit of a mission of this sort, unless we are regenerated. The principles of our education may appear to us important, and, from a conviction of their excellency, we may feel a strong desire that they may be more generally known. The knowledge we have of the deplorable ignorance, vassalage, and calamity, which prevail in several parts of the world, may excite in us a desire to send the Gospel to those parts, as the best means of bringing them into a more free and happy state. But unless we have some experimental acquaintance with the saving operations of divine grace, we cannot enter fully into the miserable state of men as sinners, nor sincerely desire their conversion. No natural man has those feelings which are purely spiritual; nor is it possible for any man to feel more for others, in reference to eternity, than he feels for himself. Permit me then to ask, are the friends of the Missionary Institution themselves really converted? And are our designs, and exertions, prompted by love to God for what he has done for us; and by pity to our fellow creatures who are in the same state from which we have been extricated?

I speak to men who, I trust, have been long employed in promoting the salvation of sinners, according to their different abilities, and opportunities. You, my Reverend Brethren and Fathers, have had these momentous matters long upon your minds. For this purpose you have been raised up,
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and sent forth. God has qualified you for his service, placed you in your respective situations, and given you his special assistance to this day. For this purpose you have studied the holy Scriptures, and brought forth, from time to time, the most convincing arguments. There are many now in the presence of God who have felt the powers of the world to come; and whose hearts have received the love of the truth. You have followed the labours of your ministers with your prayers. In the house of God, in your families, and closets, your sincere desire has been that the kingdom of Christ might come; and that many of those among whom you live might enter into its privileges, and breathe its genuine spirit. By these means much has been done among ourselves. *The little one has become a thousand, and the small one a strong nation.*

Now we propose to promote the same object on a larger scale. From a view of the state of the world, with respect to religion, we see how many countries, and kingdoms, there are, sitting in darkness and the region of the shadow of death; where christianity is not professed; where the name of Christ is not known; and where the Scriptures have never been read. How shall they call upon him of whom they have not heard? Should we not have pity on those parts of the world on which the true light has not shone? Look back to the times of your ancestors, to the ignorance and barbarity of this Island. Were not our predecessors mere painted savages, wild and superstitious? But God had a favour to bestow on this land. He pitied their ignorance, was moved with compassion at their distress, and sent his word to recover them. This Gospel, which we have long enjoyed, has been of invaluable service, and raised us, in point of privilege and eminence, above many other countries. True grace wishes no monopoly. The Gospel, like the sun, has light and heat enough for the whole world. Why do we then sit still? View the valley

full of dry bones ; there are very many, and behold they are very dry ! The Lord knows whether this be the time that they shall live. However, if his providence opens the way to prophesy upon them, let us attend to that direction.

In all we undertake of a religious kind, there are several things which must strike the mind of a thinking man, and which have no doubt engaged the attention of the Missionary Society. The first is, whether the object proposed is according to the *will of God*. This is indispensably necessary ; for unless we are fully satisfied on that head, we cannot go on with spirit, nor expect success. But beside this, it should be asked, what reason there is for supposing that the time fixed upon for bringing forward the object is a proper one, and whether it be the season in which the concern is at all likely to succeed. Supposing a man is satisfied as to both these, he will still ask, what are the best means for bringing the design into effect ? These enquiries will no doubt produce another ; how can any man satisfy his mind as to the object and time of what is designed to be done ? What course must he take to come to any satisfactory conclusion ? In answer to this, it may be said in general, that no information is to be expected inconsistent with the tenor of the Divine proceedings. The best way of judging seems to be by prophecies and events. The things foretold will determine our thoughts in respect to our object, and the events which happen will be perhaps our best guide in point of time. Both these together will indicate what means are necessary and proper : thus the way will be clear, and our minds will be at rest.

There are several ideas connected with our text at which it may be sufficient, at present, only to glance. We take it for granted that the subject of it is spiritual, referring to the enlargement of Christ's kingdom. The recital of the passage would be enough to prove this. The evangelical Prophet
seems

seems to have had more enlarged views of this subject than any of his brethren. Wrapped up in spiritual meditation, and anticipating the glory of the latter day, he here declares the success of the Gospel, and mentions the nations of the world to which it shall find its way. It is equally plain, by a comparison of things with what is here said, that the text has never yet been fully accomplished. That it has been fulfilled in part none will deny. The word of the Lord has gone forth, and been received by several nations already; some of which were not known in the times of Isaiah; and the effects here recited have been produced, both by the Ministry of the Apostles, and by other Ministers since. But whatever has been the gracious effect of the word hitherto, we have never seen the whole of what is here expressed. In what age of the world have men ever beaten their swords into plough shares, or their spears into pruning hooks? When did they ever discontinue either to learn or to practise the art of war, as the fourth verse expressly says they shall do when this passage has its full accomplishment? From hence it appears that the text is particularly adapted to our purpose. The subject of it is what we have in contemplation. It refers to our own times, the times of the Gospel Dispensation; and being never fully accomplished, it is at this day as great an encouragement to faith and prayer as it was at the time it was first delivered. What we design further is,

I. To make a few general observations, immediately connected with the text as a Prophecy, relating to the spread of the Gospel; and,

II. By a more particular investigation of its several parts, to point out the means by which that general spread shall take place.

We observe, 1st, That the concerns of Christianity; the general spread of the Gospel at a future period; and the salvation of sinners thereby, are objects of the gracious designs of God. The doctrine of the divine purposes in general, we need not

now attempt to establish; suffice it to say, *that he worketh all things according to the counsels of his own will.* It has always been thought prudent in men deliberately to advise, and to settle their plans before they proceeded to action. The end is first proposed, and then the means are appointed for bringing that end about; and the whole being fully arranged is finally fixed. Surely that cannot be unwise in the conduct of God which is thought so proper and necessary in the schemes of men. If God has no design, the spread of the Gospel, and the salvation of man, must be left to mere contingency, or fortuitous events; and as men are so depraved, and so much averse by nature to these things, there is not the smallest probability, upon this principle, that they would ever come to pass. Whatever therefore takes place in this world, in reference to spiritual concerns, was first in the kind design and intention of God from everlasting. All his proceedings, in raising up Ministers to carry the Gospel abroad, in giving it success, and in forming a people for his praise, are according to his mercy in Christ Jesus before the world began. May we not then be encouraged to hope that our feeble endeavours, to bring these designs into effect, will be owned by his blessing?

This Prophecy directs our views to the extent and glory of the Mediator's Empire; but a Divine Prophecy must have a respect to Divine determination, and be founded upon it. It is absolutely necessary that the thing foretold should come to pass; not only in the substance of the prediction, but also in all its particular circumstances. On this distinguishing criterion the truth of it depends. If any failure should happen, in the smallest instance, it would prove the whole not to be of God; but if the thing foretold does come to pass, it must be either by chance, or according to previous determination on the part of the Deity. There seems to be no possibility of supposing it can come to pass in
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any other way. Chance is an idea inadmissible, when we treat of those things which are at all under the direction of God. Can we suppose that the honour of Deity, the perfections of his nature, and the truth of what the Scriptures foretel, would be suspended on casual events? The truth of Prophecy has always been considered as the basis of our Faith in a Divine Revelation; and this fort is impregnable; none of our Infidels have been able to make the least impresson upon it to this day: is it possible then to imagine that the very foundation on which Christianity stands, should be so far weakened as to rest on human contingencies? If we think at all consistently with either the perfections of God, or our own hopes, we must reject every idea of chance. We shall feel our ground much more firm, if we admit the Divine purpose as the security of our faith. It is on the strength of his own unalterable designs, and uncontrollable power, that he calleth things which are not as though they were. So certain are things to happen, exactly as the Prophets have said, that in the view of God, who is never disappointed, they are considered as already accomplished.

As the most material parts, the salvation of man, and the spread of the Gospel, are objects of the purpose of God; so are the means by which, and the times when, they shall happen. Prophecies relate to circumstances as well as things. The times and seasons indeed are not known to us till the events reveal them; but they are known to God in their orderly and regular course. He knows when the light of his word will set upon one country, and rise upon another. The Message of Salvation is to be carried to the nations in its season. The times of mens' ignorance are now winked at; but when the time to favour them is come, they will be commanded to repent. Did we know certainly the dates of the Prophecies, and how to calculate their times, we might be certain as to the particular periods

riods when the Gospel should flourish in different places; but they are written in a mystic character, and we are not sufficiently skilled in the chronology of Heaven, fully to ascertain their precise times of accomplishment. Perhaps it was never designed we should. There is enough said to encourage our Faith and Prayer; but not to satisfy our curiosity. Many have failed in their calculations, and therefore we should speak with diffidence. The mind of man is apt to anticipate; but the Lord's time is the best.

These thoughts are particularly pleasing as they respect the spread of the Gospel. We go on certain ground, having the will of God to direct our steps, and his unchangeable purpose to encourage our hearts. It is not a matter of accident whether the word of the Lord shall have free course: no; it shall most assuredly obtain, both in its glory and power. It is the pleasure of God committed to the management of his Son, and the event is certain to bring that pleasure into effect. Brethren, let us take courage! Unworthy as we are in ourselves, and despicable as we may be in the eyes of men, we design what God himself has designed before us. Our purposes are what have already occupied his attention, and the pleasure of our prospects is, in part, what our Heavenly Father has already felt. I do not mean to say that the places we have in view, or the means we use, are according to the purposes of God; or that this is the time when the Gospel shall more generally prevail. No man can enter so far into the arcana of Heaven, and, on the other hand, no man can tell they are not; but I mean that our object is according to God's design. What have we in view? Is it aggrandizement? Is it to be enrolled in the register of fame? Or to obtain worldly emoluments? We propose nobler ends, and much more worthy a Christian Mission. Our design is to send the Gospel, to have sinners converted to God, and brought to Heaven. Are not these objects accord-
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ing to the purposes of God? Purposes long since formed, and never changed to this hour. Who can say that the designs of the Missionary Society are not in unison with the designs of God?

2dly. The designs of God respecting the advancement of Christianity, and the spread of the Gospel, are exhibited to us in the Prophecies of the Scripture. Whatever God has purposed in himself is secret to man, till it is made known in certain ways, which his wisdom sees best for our instruction. *This mystery was kept secret from the foundation of the world, but is now made manifest by the writings of the Prophets, according to the commandment of the everlasting God.* This was the way he chose for the discovery of his grace, and it was the best way, because it was an encouragement to those who received these testimonies of his love; and laid the foundation for faith and prayer to all succeeding ages, till the things foretold should come to pass. These Prophecies are many, and various, and were introduced as the circumstances of the Church required; but taken collectively, they comprehend the whole of what shall happen in it till the second coming of Christ. In this view we are to consider them as the counterpart of the purposes of God. The Holy Spirit, to whom the designs of God were manifest, impressed the minds of the Prophets with a full and adequate idea of what they were to deliver; by his unerring direction they spake as they were moved, and therefore the sentiments which they advance must be a faithful transcript of the Divine mind.

Let us attend to some of those things which the writings of the Prophets contain on this subject. It may be taken for granted, that what they delivered, which did not immediately refer to their own times and concerns, had a special respect to the New Testament-Church. This is plain from St. Peter's account; *Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you.*

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The Prophets speak of more happy times, and of a more flourishing state of things in some future period, than had ever obtained in their days. Many passages in the Book of Isaiah are expressly to this purpose. *The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given to it, and the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Thou hast been forsaken, and no man has gone through thee; but I will make thee an eternal excellency, and the joy of many generations.* The sixtieth chapter is wholly on this subject. Instead of that gloominess and distress, with which the Church had been oppressed under its persecutors, there is a time pointed out when things should wear a very different aspect, and the tide of her felicity should flow in upon her. *Ye shall go out with joy, and be led forth with singing, and the trees of the wood shall clap their hands.* They had been formerly divided by feuds and animosities among themselves, and desolated with wars by their enemies; but all these evils it is foretold should cease, and *Zion shall become a quiet habitation, a sure resting place.*

The burden of their song is the kingdom of Christ. On this their hearts were set, and of it they most generally speak. This is the subject of David and the Prophets. The Psalms are full of it from one end to the other. Read the second, the forty-fifth, the seventy-second, and the hundred and tenth. All the circumstances attending it are minutely mentioned; its commencement and extent; the multitude and quality of its subjects, as well as its glory and continuance. *In the days of these kings shall the God of Heaven set up a kingdom that shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. He shall give unto him the throne of his Father David, and he shall reign over the house of*

of Jacob for ever; and of his kingdom there shall be no end. Solomon's kingdom was very large, through the conquests of his predecessor; but it is foretold, that the empire of Christ should be much larger. Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession. His dominion shall be from sea to sea, and from the rivers to the ends of the earth. Of the increase of his Government and peace there shall be no end. The people who will not serve him shall perish. He must rule the lands abroad, either by the rod of his mouth, or the sceptre of his love. The kingdom of Christ has hitherto consisted of the lower orders of men, and of these there have not been very many, but it is intimated, that, in both these respects, the case shall be far otherwise. When the Lord displays his grace, his glory will be seen on the church. The Gentiles shall then come to her light, and kings to the brightness of her rising. The abundance of the sea shall be converted. They shall come in multitudes on camels and dromedaries, laden with gold and silver, yea the sons of strangers shall come being led by their kings flying as clouds and as doves to their windows.

To fulfil these predictions, there are others which more particularly refer to the means by which these things are to be brought about. The ministry of the gospel, and the blessings of grace, are introduced in the prophets in a very lively manner. *He shall come down like rain on the mown grass, as showers that water the earth. It shall come to pass, in the last days, that the mountains shall drop down new wine, and the hills shall flow with milk; and all the rivers of Judah shall flow with waters.* How were these blessings to be communicated? Even this, as well as the things themselves, is the work of the Redeemer. *When he ascended on high he received gifts for men, to furnish them for the work of the ministry, and to fill them with holy zeal for his cause. And accordingly this was the case. When he gave the word*

there were multitudes to publish it. Men shall call them the ministers of our God, who were before employed in the common services of life. When the waters rose, there were fishes on the banks. How beautiful on the mountains are the feet of them who publish the gospel of peace! With these ideas are connected gracious assurances, that the means which are used shall not be in vain. *As the snow and the rain come down from heaven, and return not thither till they have watered the earth; so shall my word be that goeth forth in its season, it shall not return to me void, but it shall accomplish the end for which I send it. God shall so make ready a people prepared for the Lord, that as soon as they hear of him they shall obey.* For there shall be a more plentiful effusion of the holy spirit. Grace will be granted equal to the means enjoyed. *It shall come to pass, that I will pour out my spirit upon all flesh.* Whatever means are used, the agency of the spirit must perform the great work; and blessed be God, we have reason to expect his assistance, for it is said, *my spirit that is upon thee, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed from henceforth and for ever.*

These gracious designs of God have been already fulfilled in part. The gospel had a considerable spread in the times of the Apostles. These holy men carried the message of mercy from God, and many received it, both among Jews and Gentiles. *The spirit was poured out from on high and the wilderness and the solitary places became glad.* Churches were formed of men converted from the error of their ways, and the kingdom of Christ was considerably enlarged. Since that time, God has not left himself without witness of his power in other parts: Germany, Holland, and America, have seen considerable revival, and felt the influence of the truth. These evidences of the divine goodness are sufficient to convince us, that God is not unmindful of his word, and that he has
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not, at any period, discontinued his work. We have reason to be thankful for his mercy to us in our own days, and in our own country. The vine which his own hand hath planted in England hath taken root, and spread its branches to our cities, towns, and villages; and filled the Island with fruit.

But these are only the beginnings of things. More is yet to be done than ever has been, perhaps, at all times put together. The scriptures seem to encourage this hope. *The earth shall be full of the knowledge of God, as the waters cover the sea; all shall know the Lord from the least to the greatest, and from one extremity of the world to the other.* Is there not then a foundation for much prayer and exertion? The past ought to strengthen our faith respecting the future; for the full accomplishment of prophecy is as sacred to God as the beginning. In what he has already done, he has given us an example of what he both can and will do in time to come. *His arm is not shortened that he cannot save.* Let us look forward. The great reformer of the world is on his way, nor will he stop his progress, till he has given the ends of the earth a demonstrative proof of his love and power.

3. The concerns of Christianity, and the spread of the gospel, being according to the purpose of God, and revealed by the prophets, shall certainly come to pass. So our text positively declares. This certainty might be argued from many considerations. The permanency of the divine purpose will not allow us to doubt. *His counsel shall stand, and he will do all his pleasure.* In every other concern this has been the case, and surely he will not fail in this which is so near his heart. *There shall be a performance of those things which have been foretold.* Sooner shall heaven and earth pass away than one jot or tittle of the scriptures fail; these testimonies of the Lord are sure. All the perfec-

tions of the divine nature stand engaged in this affair. The changes which take place in the world are wonderful to us, who see not his ways in the great deep; but in the final issue of things, we shall understand that the wheels of Providence have moved in the track of prophecy, and brought the whole exactly to the point designed. The faithfulness of God to his son is a further confirmation of this idea. The mediator engaged in his work under certain promises of reward. *If he would pour out his soul unto death he was to see his seed.* The prospect of this *was the joy set before him* under his sufferings. His work is now finished, and he claims his reward. He is asking in heaven to receive the objects of his love, and the purchase of his blood. God remembers his promises. Every circumstance of prophecy is fully in his mind; and his own love, as well as his fidelity to his son, engages him to fulfil the whole.

The certain accomplishment of prophecy may be urged a little farther. Let it be observed, that the only reasons why any project fails must be one or other of the following: It must be, either because the scheme is laid aside; or there cannot be sufficient means obtained to fulfil it; or the obstructions are so many and powerful that it cannot be brought about. It would be difficult to suggest other causes of failure. Let us see whether any of these can possibly hinder the fulfilment of the Scriptures.

Can any man suppose that the unchangeable God will abandon his own plan? Will he alter his purposes of mercy? This is by no means according to the ideas he has given us of himself, or the views we have of his conduct towards men. *He is of one mind, and none can turn him.* With him is no variableness, nor the least shadow of a change. Did he ever recede from what he designed to perform? In the works of nature, the affairs of Providence, and the methods of grace,
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he has always pursued the same course. Will he give up a scheme which always occupied his thoughts, and which he has continually kept in view in all that has come to pass on the theatre of the earth to this hour? After he has done so much, and when the glory of the whole is about to be more illustriously displayed, will he now forsake his own favourite plan, and leave his designs unfulfilled, and the prophecies without their accomplishment? The scheme of salvation is more dear to God than all his other works; in it he has discovered more love and grace, than could possibly have been discovered in any other way. We may therefore suppose that he will sooner abandon the earth, and even forsake heaven itself, than that he will discontinue the displays of his mercy in the salvation of sinners according to the scriptures.

As God will never change his plan, neither can it ever fail for want of means to carry it on to perfection. The means necessary in the case of Missions are men and money. Who is to raise these supplies? Whose work is it? It belongs to the master to furnish the means. God's government is on the spirits of men. If he wants instruments for his work, he can raise up an host of ploughmen and mechanics, and *make them as polished shafts in his quiver*. If he works on their hearts by his grace, enlightens their minds in the knowledge of Christ, inclines their souls to the work, and gives them the tongue of the learned, the business is done. If scholars are wanted, either for real utility or the respectability of the work, every university or seminary in the nation, yea in the world, is at his service. Who called and employed the apostle Paul? Neither Paul nor his parents designed to promote Christianity by making him a scholar; and yet so it was in the event. We know not how many God is now training up in different places of education for Missionary service. Was there

there any thing in the disposition of Paul more favourable to the gospel, when he sat at the feet of Gamaliel, than there is in any graduate of a college to the work of a Christian Mission? But God had need of him; he therefore changed his heart and employed him in his work, and, when he pleases, he can do the same with any other man. Nor will he be at any loss for money. He claims the silver and the gold as his own, and can easily employ it in his service. *I will consecrate their gain unto the Lord, and their substance to the God of the whole earth.* When the temple was to be built, the people offered willingly; the work was great and demanded much, but there was enough presented and to spare. Surely the isles shall wait for me, and the ships of Tarshish, first to bring their sons from far, their silver and their gold with them to the name of the Lord thy God.

But if God will not abandon his plan, and if the means are at his command, may not opposition obstruct his progress? Tell me ye deep read historians, what design of God did opposition ever hinder? Joseph was to be exalted, so it was determined and foretold. But what difficulties rise up to obstruct! yet these very difficulties were so far from hindering the thing, that they seem to have been absolutely necessary to bring it into effect. The same might be said of David's royalty, and of the Israelites coming from Egypt to Canaan. Why did the Heathen rage, and the people imagine a vain thing? They united their attempts, and foolishly thought they could hinder the pleasure of Deity; but in spite of all their exertions, God set his king on the holy hill of Zion, according to his own decree. He who sits in the heavens laughs at opposition, and holds the framers of it in derision.

4. The designs of God, revealed in the prophets, shall come to pass within the limits of a certain time, which is here distinguished by the name of the

the last days. This mode of speaking is remarkable in the Old Testament. It is repeated over and over again, as if it was designed to engage our particular attention. There is scarcely any idea of singular importance, respecting gospel times, that is not introduced with these words. A general design may be formed in the mind, and that design may occasionally occur to the thoughts, but through a variety of other concerns, it may be suffered to die away; but when a particular time is specified, and there is a positive engagement that at that time the thing shall be done, though the period be at a considerable distance, it will come, and the thing designed will actually take place.

It is allowed by all the expositors that the last days, so often mentioned by the prophets, refer to the times of the Messiah. The displays of grace to man are distinguished by two dispensations: one was granted to the Jews, and comprehends the whole time from the calling of Abraham to the final destruction of their temple, with all its ordinances. In the last part of this period, Christ came into the world. After this there was a new and better system of things. Christianity was established by the preaching of the gospel, and the gracious operations of the holy spirit. This improved order of things is known by the name of the Christian dispensation, and is to continue for ever. This is the time often spoken of in the Prophets, and foretold as the thing that should come to pass in the last days. The period so called includes all the time from the days of John the Baptist to the final consummation of all things. These last days have been running on a long time already, but how much longer they are to be continued is only known to God. Within these limits all things that are written concerning the gospel in the law and the prophets, all things fore-
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told by Christ himself or by the Apostles, shall certainly come to pass.

These limits are very large; it becomes necessary therefore to contract them a little, that we may have a nearer and more particular view. A divine of the present century divides the last days into three parts. The first part, he says, takes in the ministry of John the Baptist, with whom the Christian dispensation commenced and the life of Christ and the Apostles. These were the golden days of the church. Kings and prophets waited to see these days, but died without the sight. The middle period takes in the rise and reign of the eastern and western anti-christ; a most gloomy and trying time indeed. Here is the patience of the faints. And the last part commences with the perilous times, and goes on to the destruction of the beast and his image, and the false prophet; which will introduce the latter-day, glory.

If this distinction is proper, I ask what are the signs of the times? In which of these periods are our days cast? It appears that we are not very far from the approach of the last scene of things. What are we now to expect? *Blessed is he that readeth, and he that understandeth the things which are written in this book. How is it that ye know not the signs of the times? Whoso is wise, and he shall understand these things; prudent, and he shall know them.*

The last days, it is generally thought, will be distinguished by very remarkable events. Many of these are particularly mentioned by the Apostle John in the Revelation. Of the sense of this book my understanding is not capable of forming a very perfect idea; the fulfilment of the things contained therein will no doubt make them much more plain than they are to any man at the present day. But although we cannot be certain, either respecting the things themselves, or their time of accomplishment; it is very evident they are matters of great importance,

importance, and that many of them are yet to come to pass. Expositors differ widely among themselves. However, we may take the liberty to speak in general, and especially such things as have been commonly reported among us, when we cannot be positive as to any particular event.

Some of the events of the last times will be very awful indeed. Among these we may mention the spread of infidelity, of which the scriptures take particular notice. *When the son of man cometh to avenge his people of their adversaries, shall he find faith on the earth? These things shall not come to pass unless there is a falling away first from the doctrines, spirit, and practice of Christianity.* It is foretold by Peter, *that in the last times there shall come scoffers walking after their own lusts, and saying where is the promise of his coming?* How far our own times exemplify these passages, I leave you to judge. In every age there have been too many of this spirit; but perhaps there were never more than at present.

General wars and tumults in the world have been reckoned another sign of the commencement of the last times. What can be the design of the woe trumpets, and the pouring out of the vials? I do not say to what particular places and things they refer, but according to all I have read, their subject is war and desolation, and their time of pouring out is not far from that which is here stated. Indeed if the last days, or the concluding period of them, take in the perilous times and the destruction of anti-christ, there must necessarily be great tumult and confusion. This will happen with confused noise and garments rolled in blood. The rise of these powers was with great commotions and bloodshed, and their ruin will be in the same way. The blood of thousands cryeth to God for vengeance on the scarlet whore, and the day of recompence will come. He shall give them blood to drink, for they are worthy.

These commotions, however, will end sooner or later in the total ruin of Popery and Mahometanism. This has been always thought to be a prelude of the glory of the latter day, and that it will be introduced when ever that takes place. These are apparently the things which have let, and must be taken out of the way. The beast and the false prophet shall be cast into the lake of fire and brimstone, and they shall rise no more.

In this period, great things it is supposed must be done in mercy. The glory of the latter day is so common an idea, and so fully expected, that it is in the mouth of every professor, and I hope in their hearts also to pray for its coming. The gospel will be more plentifully preached, and to a much greater extent of country. On Heathen lands, which have long sat in darkness, the light will then shine. The ministers of the sanctuary will *see eye to eye*; there will be more instances of conversion; and *the word will have free course, run and be glorified. The Jews will be brought in with the fulness of the Gentiles, and there will be one fold and one shepherd.* In this manner will *the children of God be gathered that were scattered abroad.* After this it is probable the gospel will find its way into the east; Tartary, Russia, China, and the Empire of the Great Mogul.

As we are on the subject of time, perhaps there may be no great presumption in an humble inquiry, whether we have any reason to expect the further spread of the gospel in our own days. The business of our present meeting seems to justify such an attempt. If the appearances of things are altogether against us, and nothing can be gathered, either from predictions or events which in the judgment of charity can encourage our views, there seems to be no reason for a mission, nor any good ground to hope for success. Before we proceed to state what we suppose to be favourable appearances,

pearances, it may not be amiss to mention our reasons for proposing the subject at all.

It has been already said, and is universally allowed among believers in a divine revelation, that the prophecies have not yet had their full accomplishment, but that they certainly will. Now if this be the case we are justified in some general expectation, in faith and prayer. Can any man firmly believe the divine predictions, which respect the gospel, who has no gracious feelings of this kind? Prophecies were delivered from time to time to enliven these prospects; and is it right now to give up all expectation of the things they contain? It will be granted further that the fulfilment of the prophecies is a thing desirable. Some things they mention are indeed awful, but if these are necessary to introduce a better state of things, and according to the will of God, are not even these desirable? Can we pray for the kingdom of Christ to come, and for his glory to be revealed, unless we feel these desires in our hearts? Let me add, the appearances of things in the world are now uncommon. At what period, since the commencement of the New Testament dispensation, did they wear such an aspect? And are these appearances for no purpose? Are the commotions of this world unobserved by the Deity? Has he no designs to accomplish by these means? Is there not a wheel within? To deny the direction of God in these affairs, is to give up the idea both of his moral government and gracious designs. Whatever may be our thoughts respecting Millions at this time, to deny what is here stated, is the essence of infidelity. To have no feelings of this sort, no expectation of greater enlargement, nor desires to see the prophecies fulfilled, is to give up the spirit of religion altogether. Do the prayers and hopes of genuine piety confine themselves to the particular sphere of a man's own movement, the precincts of his parish, the walls of his city, or the boundaries of his kingdom? Do they not overleap these narrow

limits, and compass the whole globe? And does he not wish, if the will of God be so, to see these things in his own days.

I think I may venture to say, that God has laid this concern more powerfully and more generally on the hearts of his people of all denominations, within these few years, and at present, than in any former period since the times of the Apostles. Among the Moravians, the Arminian Methodists, and the Baptists, this spirit prevails. By some of them, endeavours have been made for years, and now the hallowed fire of Christian zeal burns in their hearts, and they are not without the pleasing hopes of increasing success. Among the clergy there is also a Society for the spread of the gospel. Of late much has been done to promote Missions at home: the friends of Christianity of different professions have engaged to exert themselves to evangelize their own country. In this honourable list, I may be permitted to include the Missionary Society; a society formed of all parties, and firmly united in its object and general views. The design and spirit of this Society begin to spread in Holland, Germany, and America; pleasing accounts have been received from all these places. Nor must I forget to mention Scotland, among the first of countries favourable to this design. You my brethren have been witnesses of the many meetings for prayer, and of the fervent devotion which have obtained among Christians for direction and success. Is there a lively spiritual congregation in the kingdom, that has not felt an unusual enlargement for the spread of the gospel within the last four years? It has been generally said that when any thing great is to be done, God lays it on the minds of his servants. When Zion travails she brings forth her children. Can it be supposed that there is nothing of God in all this? Is it all self created? Must every motion of this Society, and all the prayers which have been offered up, be attributed

to enthusiasm and wild fire? Has frenzy extended its influence to Scotland, to Holland, and America? Is all the Christian world deceived? Have Moravians, Arminians, and Baptists, lost their reason, and abandoned themselves to the guidance of an ignis fatuus? O charity divine! thou pledge of heavenly grace, is this the genuine language of thy soul?

Beside this general desire, that which has obstructed the work is now removing out of the way. The man of sin is driven from his fortress. God is abolishing the idols of silver and gold. When the blow is aimed at the head, and the arrow enters the heart, the extremities are certain to die. This stalking horse will stumble, fall, and be broken. Superstition has enlarged its boundaries; by craft and ignorance, it has taken deep root for a long time, and brought forth bitter fruit; but it is now likely to be destroyed. Persecution, that iron rod which it has always employed with savage barbarity, will be exercised no more. The minds of men, enslaved by its influence, will obtain their liberty; liberty will promote inquiry, and inquiry will discover the truth and beauty of the religion of Jesus. As Mahometanism had its rise about the same time with Popery, it has been thought they would fall nearly together; and if this should be the case, another powerful hinderance will be taken away.

The present commotions in the various parts of the world are not an unfavourable sign. Judge by analogy. What had been the state of the Romans previous to the coming of Christ, and the establishment of Christianity? Were they not engaged in a series of the most bloody and desperate struggles? They had carried their victorious arms into different countries, and every obstruction was removed out of their way. Every one knows that all this agitation and these wars were ultimately conducive to the spread of the gospel. When Jesus was
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born, the Temple of Janus was shut, the Kingdoms conquered by the Roman arms were incorporated into one general body, and united under one Government. Thus the way was opened for the more easy spread of the gospel. Troublesome times have never hindered the building of the temple. The same sort of concussions, which were over-ruled for good in that great empire, prevailed to the same end among the Jews. *God shook the heavens and the earth; their political and ecclesiastical states; and by these means, he established a kingdom which cannot be moved.*

Let us now divest ourselves of prejudice, and consider things fairly as they are at present in the world. Supposing we had lived a hundred years since, and could at that time have foreseen what is now going on in the natural and religious world; I ask, what should we have thought? Could John Huss and Jerome of Prague have certainly known that, in the latter end of the eighteenth century, the Pope would have been driven from Rome, that a Missionary Society would have been formed in the metropolis of England, that so many prayer meetings would have been holden to implore a blessing on the undertaking, that such great encouragement would have been given to it, and several Missions should be actually sent abroad; what would these men have thought? Would they not have entertained the hope that God was about to make these appearances subservient to some great design for the furtherance of his cause in the world?

Let me ask then what objections can be made against Missions for the conversion of sinners, at the present period? How is it wrong to make a trial? Is there not a probability of some success? And if there is any probability, is not that an argument to use means? Can any man say the object is wrong? The greatest infidel among us would not think it wrong to endeavour to illuminate the ignorant

ignorant parts of the world. Do we try the success of a Mission at a wrong time? How do you know? Have you searched the archives of heaven; or gathered this from any part of the bible? Come forward then and make known this discovery, and we will desist. If a Mission is attempted, can it do any harm? It does not take the gospel from ourselves; for we seem not to be over willing to go on this warfare, and it does not appear consistent for any Christian to suppose, that it can be of any dis-service among the Heathen. It may be said, that, if the Mission fails of success, it may hinder any further attempts in future. To this objection it may be answered, that these future Missions will either be according to the will of God or not. If they are not, the more obstructions are thrown in the way, the better. But if they are, will it follow, that because a Mission failed at a wrong time, that failure will hinder the designs of God at his own time? It has been said that we must try to convert all the Heathen at home, before we make any trial abroad. Those, who are concerned in this affair, feel a desire for the salvation of the inhabitants of their own country, and have given proof that they are willing to use all likely means to promote so great an object among their neighbours. But how came the men, who frame this objection, to suppose that all must be converted in one country before any trial is made in another? Did the Apostles act upon this plan? When will the period arrive, when the gospel on this principle will be sent abroad? The foolishness of this objection is so great, that it will not carry the shattered bark of prejudice, over the shallows of the most contracted understanding, into the narrow port of carnal security and sloth. It is perhaps impossible to raise any objection against Missions at this day, that may not be raised at any future period. But supposing the Mission fails altogether in respect to its main design, which is to suppose
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the very worst, the endeavours of its friends and all the means which have been used, may be approved of God. David had it in his heart to build a temple; and although he was not allowed to do it, yet God commended his design, and the preparations he had made. If the Missionary concern does no good abroad, it has already done good at home, by bringing the several parties among us into closer bonds of Christian union. Besides, the foreign Mission has given rise to several others at home; and if they are of any service, it will follow that the original one has not been wholly useless.

5. The spread of the gospel, which is the object of God's purpose, and revealed by the Prophets, will probably come to pass gradually. This is the usual course of things in matters, both human and divine. The scriptures give us this idea. The holy waters in the vision of Ezekiel did not come to their height at once. They first issued from the threshold, formed themselves into a rivulet no deeper than the ankles; afterwards they were to the knees; and then to the loins; but at last they became a large river, which could not be forded. The day of small things is not to be despised, for, though ever so small, if it is of God, the latter end shall be greatly encreased. A grain of mustard seed when sown is very small, but by the rains and genial rays of the sun it springs up, and becomes a large and spreading tree. We have seen the progress of Christianity sometimes advancing faster and sometimes slower, as circumstances have been more or less favourable, or as God has been pleased to succeed with his blessing. In our own country the work of God has prevailed very considerably within the last forty years. But we have reason to believe, that as the light and power of the gospel advance, its prevalence will be much greater. *A nation shall be born in a day.*

Is it unreasonable to suppose that this gradual¹ advancement may take place in something like the following manner? God will lay the spiritual and eternal concerns of mankind on the hearts of his people and ministers. Without this it can scarcely be thought that much will be done. These impressions will undoubtedly excite endeavours to promote the salvation of sinners. The same grace, which produces this desire, will engage the friends of the work to be much in prayer to God, that he would pity the ignorance and misery of men, and make them the monuments of his mercy. The great grace they have themselves received will encourage their application and hopes on behalf of others. The divine being will attend to these devout addresses. Providence points out the way in which these desires shall be fulfilled. Ministers are raised up, who offer themselves in the cause, saying, here am I, send me. The cloud and pillar go before them directing the way. Some friend to the cause, whose heart God has already prepared, may say, come over and help us; by which it may be certainly gathered that God means to send his word to that place. The message of grace is brought. The Almighty gives his blessing. Sinners are called and become truly devout; their lives are altered; they form themselves into little societies for prayer and Christian conversation; and others round about look on with admiration, saying we never saw it in this manner. Curiosity raises attention: the unbeliever comes in, he hears, and feeling the power of the word, he falls down on his face, and acknowledges that God is there of a truth. The gospel, which is so successful in one place, will soon extend itself further in the country; other villages and cities in the neighbourhood, hearing what is already wrought, will desire to hear the same things; and thus the truth will become generally known. Perhaps some leading characters, whose influence will powerfully affect

others, may receive the word, and exert themselves with vigour in the promotion of the cause. In this, or some such way, we may suppose the gospel will prevail.

6. Whether the gospel succeeds in a slower or quicker manner it will advance ultimately to its full extent. He, by whom the cause is undertaken, has counted the cost, and is fully able to finish his plan. As the foundation is laid, and the building is so far advanced, the top stone will be brought forth with shouting, crying grace! grace! to the whole. He is a God whose work is perfect. When he begins he makes a full end.

The gospel will be carried to its full extent with respect to country. Many nations and people are mentioned by the Prophets, who have never yet heard the word of life; but they will not be forgotten in their season, for the waters of the sanctuary shall wash every bank of their destination. Not one mountain of the habitable globe, where the Lord's house is to be built, shall be finally destitute of those means which God has appointed to do the work. Jesus Christ is the pilot of the vessel which carries the gospel; and he will steer it safely to the right port, at the proper time. When he mounts the white horse, going forth from conquering to conquer, the gates of cities will be opened at his command, and the king of glory will enter in. The mystery of God must be finished before the harvest of the earth is gathered. When the scheme drawn by infinite wisdom is completed, the terrestrial globe shall be destroyed and time shall be no more. We proceed

II. To a more particular investigation of the text, in order to ascertain the means by which this enlargement of the kingdom of Christ shall take place.

The Lord is not confined to any particular method, the whole compass of things and events are before

before him, and he can make any of them subservient to his pleasure. But,

1st. The mean which he has pointed out as most proper, and by which he has always wrought on the soul, is the *Gospel*. This is mentioned in the text as the great instrument of the work. *Out of Zion shall go forth the law, and the word of the Lord from Jerusalem*; and in this manner shall the Lord's house be established on the top of the mountains. The depravity of human nature, the necessity of the new birth, of faith in Jesus Christ, the pardon of sin, and holiness of life, were the subjects insisted upon by the Apostles, and to these God gave testimony by the operations of his Spirit. The love of God in sending his Son, a plain and unornamented account of his life and death, with a description of his ability and willingness to save, were found to be the most powerful attractives to conquer mens' prejudices, and gain their hearts.

The Gospel is the rod of God's strength, by which multitudes shall be made willing in the day of his power. Men may despise this way of Divine appointment as mean and insignificant; but the Apostle Paul had proved it efficacious to salvation, and therefore he was not ashamed to own it. This is the sword to which there is none equal, and which never returns empty. Can any thing answer the purpose of spiritual illumination, which is the primary object of preaching to the Heathen, so effectually, as a fair and open display of the Christian system? By this means God, who commanded the light to shine out of darkness, shines into mens' hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The Gospel has proved so powerful in the work of conversion, that it has always been one of Satan's grand devices, either to hinder the preaching of it, or to work up the prejudices of men to reject it. By this voice from Heaven, he makes the lame to walk, the dumb to sing, and the dead to live. The standard

of the Cross, the banner of love, is set up as an ensign to the nations, with this devise upon it, "By this alone you shall conquer." Around this standard the nations shall rally, and offer their allegiance to the King of Saints. All the great victories of God have been achieved by these heavenly arms. It is not material in whose hands they are, whether the man of singular eminence, or humble merit; if they are of the right sort, and properly used, the power of God will ensure success.

The Gospel, the great instrument of Divine power, is emphatically said to *go forth*. This seems to be a military term: it is an idea taken from an army setting out on an expedition, animated with great ardour, and fully resolved on victory. The foldiers of Jesus Christ go forth under the auspices of royal favour. Furnished with spiritual armour, which they have already proved, and fully taught to fight the battles of the Lord, they are commanded to engage in his cause, and to be valiant for the truth upon earth. To these his servants he imparts his own spirit of love, of power, and of a sound mind. As the execution is to be done with the sword of the mouth, he furnishes them with such arguments as all their adversaries will not be able to gain say or resist. He will always be with them, and bestow upon them at last a crown of righteousness which fadeth not away. Going forth in this armour, and receiving these encouragements, we need not wonder at their success, nor at the triumphant language which they use. Thanks be to God who always maketh us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

To go forth is an expression used of the sun, to which also there may be an allusion in the text. The glory and general utility of this splendid luminary is beautifully described in the 19th Psalm, and is very properly applied by the Apostle, Rom. x. v. 18, to the progress of the Gospel. Their sound
went

went into all the earth, and their words unto the end of the world. See the source of day rising in the east and going forth to the west, never varying his course, nor suffering any interruption. He gathers strength as he advances, diffusing light and heat far and wide, till he arrives at the meridian. So shall the sun of righteousness go forth with healing in his wings, reviving and cheering the distant parts of the world. His going forth among them shall be as brightness, and his glory as a lamp that burneth.

The Gospel thus gone forth is now on its way. From Jerusalem, the city of the Great King, it first set out. There the Apostles received their commission to go into all the world; and obtaining power from on high, they cheerfully obeyed. They began their message among those who had lately imbrued their hands in the Saviour's blood; but these judging themselves unworthy of eternal life, they turned to the Gentiles, in hopes of greater success. The inhabitants of those countries which had never been thought of before, were now invited and even compelled to enter in, that the house might be filled. After these first Christian Ministers had finished their course, the risen Saviour employed others in the same work, to whom a race of evangelical Preachers has succeeded to this day; and shall continue for ever. It is now nearly eighteen centuries since the Gospel began its progress, it still pursues its course, and will increase in splendor to the end of time. You know the obstructions it has met with during all this length of time, and yet it has been gradually gaining ground. It has already glanced on different lands, and been attended with some success; but there is yet much to be done before its race is finished. The Mediator shall bless all the nations who see the light or feel the sun. For it follows,

2dly. That when the word of the Lord goes forth, all the nations shall *flow unto it*. I know not which
most

most to admire; the coming of the Gospel to the nations, or their coming to it. Going forth is the expression in the former case; intimating the rapidity of its progress, or its power to break down all opposition; like a river that overflows its banks, and overcomes every obstacle: and flowing to it, as used in the latter, can mean nothing less than the great numbers of those who shall attend to it, the unity of their design, and the steadfastness of their resolution to receive its various blessings. Happy conjunction! where the means and the disposition unite. The Ministers are forward to carry the Gospel, and the people are ready to hear. Christian zeal animates both parties. The Servants of God feel the power of the word; and being ardent in their desires to do good, they exert themselves with all their strength, freely to impart what they have freely received; and the nations being so highly favoured, and knowing the time of their visitation, flock to the ordinances like doves to their windows. There is in this case the greatest suitability between the means afforded, and the views of the people to whom they are sent. God showers down his spiritual favours, and the minds of men are prepared to receive them, as the parched ground receives the falling rain.

It is pleasing to observe, that this will not only be the case in individual places, as it has been hitherto; but *all* nations shall enjoy the benefit. This is according to the covenant promise, which God made to Abraham. In thee and in thy seed shall all the families of the earth be blessed. Abraham was himself to be a blessing, as every good man is, and as he was in a most eminent manner; but in his seed, referring to the Mediator, who should be born of him, the mercy should be much farther extended, even to all the families of the earth. The same promise in substance is renewed to Jacob; for speaking of the Shiloh, who should be born before the Sceptre left his tribe, it is added,

to him shall the gathering of the people be. This idea is invariably kept up in all the Prophets. At a time when the Jews were in full possession of all their privileges, and other nations were entirely forsaken, they speak of the future grant of Gospel blessings in the most general terms. I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth. The Lord shall make bare his holy arm in the sight of all the nations. The glory of the Lord shall be revealed, and all flesh shall see it together. The New Testament shews us that there is the greatest reason for these general intimations, and for this universal language; because the love of the Redeemer, and the designs of his death, were not confined to any nation or people. He took on him the seed of Abraham; but he did not confine his sacrifice to the redemption of that nation only, for he is the propitiation for the sins of the whole world. Every nation, tongue, and people, are reckoned among those who are redeemed by his blood, and shall celebrate his praise. This view of things lays a foundation for the most enlarged and general exhibition of the Gospel in the public ministry of the word. There is neither barbarian, Scythian, bond nor free, but Christ is all and in all. Jesus commanded that repentance and remission of sin should be preached to all nations. This is the strain in which the commission runs; "*Go ye into all the world, and preach the Gospel to every creature.*" We make no exception of character here; as many as we find are to be bidden that the house may be full.

If these things are as we have stated, there is reason to believe that the Gospel shall be carried into all nations, and also that these nations shall be obedient to it. For if all nations are to be blessed in Christ, and the gathering of the people be to him, they must certainly have those means which alone can bring this about. The light of nature is not sufficient to bring men to Christ. Faith can only
come

come by hearing, and hearing by the word of God; but sooner or later the Gospel of the kingdom shall be preached in all nations. Those countries, which are now overspread with the thickest darkness, shall see this heavenly light. The Lord will destroy the face of the covering cast over all people, and the vail that is spread over all nations.

The means of salvation shall not only be afforded to all nations, but these means shall be effectual. There is a connection between the death of Christ for sinners, and their receiving the benefit of that death, by the Spirit's application of it to the heart. He died for us that he might bring us to God. Hence is that promise, and I if I be lifted up from the earth, will draw all men unto me. Would he come down from Heaven, and expose himself to the greatest ignominy, and at last expire on the cross, and after all, never claim the purchase of his blood? He will certainly gather his sheep, which have been scattered in the cloudy and dark day. It is not left to mere chance, whether they are gathered or not, for having given his life for the sheep, them also he must bring; and there shall be one fold and one shepherd. However far they may wander in the wilderness, he will go after them, till they are found, and bring them back.

3dly. The particular *effect* which the Gospel shall have, when it goes forth, and all nations shall flow to it, is here described. Many people, who were altogether unacquainted with it before, shall say to others, who are still in ignorance and unbelief, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob. This is supposed to be the language of the converted Heathen to the Jews who remain averse to Christianity. It is not at all unlikely that they who are still beloved for their fathers' sake, should be provoked to jealousy by those who were formerly strangers to the covenants of promise. If this idea be just, does it not plainly shew the good effect which the word shall

shall have upon these poor benighted aliens? and the zeal they will manifest in the cause of Christianity?

Come ye, and let us go up to the house of the God of Jacob. They who use such language give evidence that their prejudices are subdued, that the weapons of the Christian warfare have been mighty through God to pull down the strong holds of Satan, and to bring every thought to the obedience of Christ. Prejudice and ignorance are inseparable, and one cannot be removed but by the cure of the other. As soon as the mind is brought to exercise itself with freedom, and is so far enlightened as to judge of things as they are, and to make choice of those that are excellent, the work is in a great measure done. The truths proposed will then be believed with all the heart, and shed their influence on all the affections of the soul. This effect will become visible in a conscientious regard to every moral and spiritual duty, and in the highest esteem for the house and ordinances of God.

Not content to share the favours of Heaven alone, the men who have experienced the grace of the Gospel will say to their friends, come ye, and go with us to the mountain of the Lord. Men newly converted generally feel much for those that are yet without. It is natural; they are acquainted with their deplorable state, and the danger to which they are exposed, and therefore think no pains they can take too great, nor any argument they can use too urgent to engage them to flee from the wrath to come. May we not suppose that these converted Heathens will address their careless neighbours in some such language as this? The Lord has favoured us of late with the ministry of his holy Gospel. This is a privilege of which we have long been destitute; and it is of his great mercy that we are blessed with it now. We have been to hear, and the word has been made of the greatest service. We have seen things in a new light, and felt such impressions and

joys as we never felt before. Come ye, and go with us. Why do you hesitate? Why do you refuse? Religion and the salvation of the soul are matters of the greatest importance. We have all neglected too long, and it is high time we should awake out of sleep. Come ye, and go with us. There is the same liberty for you as for us, the blessings exhibited by the Gospel are free to all, in every circumstance, and in every condition. Christ died for sinners, and pardon is freely proclaimed to persons of every description. We have lived together long enough in sin and idolatry, let us now join in the service of God. We are resolved to forsake our former courses and to become Christians, whatever be the consequence; and we wish to have the pleasure of your company. Come ye, therefore, and go with us. What is it we may not expect, when many people shall exert themselves in this way for the promotion of the Christian cause?

To enforce this address they say, *The Lord will teach us his ways.* We know but little of them yet; but what we do know is very pleasing, and we hope to be still further instructed. God has promised to guide the meek in judgment, and to teach his children. He will open to us more clearly the mystery of redemption, and discover the way in which we must be saved. The glory of his Gospel, the nature of his worship, and every other thing necessary to be understood he will make known. They not only resolved to learn, but to practise; for they add, *and we will walk in his ways.* Those who know these things are happy if they do them. An experimental knowledge of the Gospel will always be productive of an holy and spiritual practice; but perhaps to walk in his ways may be best explained of their stedfast resolution to attend Gospel ordinances, in opposition to that idolatry which they had been long in the habit of. Thus, like the converts of former times, they will *turn from dead idols to serve the living God.*

4thly. When all nations shall flow to the Gospel Church, it shall be established on the top of the mountains, and exalted above the hills. The Temple was built on Mount Zion, to which there may be an allusion; and it would lead us to suppose that at the time to which the Prophet refers, the Christian Church should enjoy as many privileges, and be as much respected as that celebrated hill to which the Jews were so much attached. *Beautiful for situation the joy of the whole earth was Mount Zion*; the seat of its Creator's care, and where he promised to have his eyes and his heart continually. To this beloved place the Israelites came in companies three times a year; but it is long since destroyed, and its ordinances abolished. All that was excellent in it, and much more, is now transferred to another church, more simple in its ordinances, and more spiritual in its design, with this superior advantage, that it shall remain for ever.

Christianity established on the top of the mountains, may respect an open and visible profession of it. True religion has long been driven into corners, and professed in obscurity, and under much persecution and worldly disadvantage. Among the Jews this was often the case; they were not allowed the free exercise of Divine worship either in Egypt or Babylon. In Canaan, indeed, they were in a much better situation; as their enemies were subdued they enjoyed their privileges in their full extent; but afterwards they experienced a reverse of fortune, through their own divisions, and the wars which were carried on by the neighbouring princes. The Greeks and the Romans often made inroads upon them, and prohibited their religion under very severe penalties. When Christ came into the world, and began his ministry, things were a little more favourable; he was allowed to preach openly, and his disciples were as cities set on a hill; but one reason of that might be because they avoided large places, contenting themselves for the most part with

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villages

villages in the wilderness of Judea. When they approached nearer to the great Sandhedrim, and the new religion interfered too much with the Jewish Hierarchy, they were often threatened, and sometimes cast into prison. When paganism began to lose its votaries, by the preaching of the Gospel, what dreadful persecutions were stirred up by the Roman Emperors. Who has not read of Nero, of Caligula, and Julian the Apostate? Of the horrid cruelties they used, and the devices they practised to extirpate Christianity altogether? The conversion of Constantine gave a respite to the Church for a short season, but even that ultimately tended to greater troubles; for the Gospel was so much corrupted, and so many heresies and impositions prevailed, that genuine Christians were obliged to seek a more simple and spiritual worship, which rendered them obnoxious to the higher powers. Pagan rites introduced into the Christian religion laid the foundation of Popery, which has darkened the hemisphere at noon day, and slain its thousands. During the long reign of the man of sin, the Church has been driven into the wilderness. The pure preaching of the Gospel has been cramped in every way possible, and the numbers of the faithful, at some periods, have been few indeed. Here in England, and in some few other places, the privilege of an open profession has been enjoyed; but this is very far from being the case in many parts of the Christian world. But that cause, which has maintained its ground against all its adversaries, and will survive them, shall yet lift up its head. Better days are reserved for it, and greater honours; it shall come out of the wilderness clear as the sun, fair as the moon, and terrible as an army with banners. It shall stand in the high places of the city, and its excellency shall not be cast down. *I will make thee an eternal excellency, a joy of many generations.* Christianity shall prevail, not only so as to gain a footing and be tolerated, but so as to become the religion generally

generally professed. Those that are in power shall give it their countenance and assistance, yea they shall think it their honour to promote its true interest. The ministers of Christ will not then be hindered in the discharge of their duty, nor will the Christian professor be subject to any embarrassments or legal disabilities for the exercise of his liberty in the Gospel; for it will be considered, as it really is, the best mean of making men good subjects and peaceable citizens.

But this open profession is not all, for when it has so far prevailed as to gain the public avowal of the nations, it shall be *established*. The word certainly means more than that it shall not be destroyed; for at the very worst of times, the vigilance and power of Christ preserved it from ruin; it seems to respect such an establishment as secures the Christian cause either from corruption or removal. The pure Gospel was preached by the Apostles, and the true religion maintained in its life and power; but there was afterwards an apostacy from the truth, so that very little of either remained. Those very countries where Jesus Christ himself and his successors exercised their ministry, and planted churches, have long since lost the knowledge of God, and are sunk into the grossest idolatry; but God will prevent so great a calamity when the nations shall receive his grace in the latter day. The Gospel shall take such deep root in these countries, and men shall continue to be so firmly attached to it, that it shall maintain its ground in purity and glory. This kind of establishment will do much more for its preservation than any other. Men may suppose that human laws will give a permanency to Christianity; but these at the best are but a poor defence. Under the Roman Catholic power we have seen them crush the thing they were designed to defend. Mens minds must be swayed by an higher authority, or religion will never stand; if their hearts are powerfully drawn by love to Christ,
and

and the excellency of the thing itself, they will adhere to his cause, even at the hazard of their lives, whether it has the sanction of the civil power or not.

Christianity is to be *exalted above the hills*, as well as established on the mountains. The easiest and most familiar idea of this is, that it shall become superior to any other cause whatever. The little stone cut out of the mountain without hands, will break in pieces the iron, the clay, and the brass; but this stone shall become a great mountain, and fill the whole earth. "It shall not only overcome
"all opposition, but shall overtop all competition.
"This wisdom of God, in a mystery, shall outshine
"all the wisdom of this world; all its philosophy,
"and all its politics. The spiritual worship it shall
"introduce shall put down the idolatries of the
"Heathens, and all other institutions in religion
"shall appear mean and despicable in comparison
"with this." The Christian state is already exalted above the Jewish. The oracles of paganism, once revered as a sure guide in all matters of importance, have been long struck dumb by a voice from Heaven. The prince of this world has been cast out from the places where he reigned for ages with despotic sway; antichrist is flying apace, and now the day of recompence is come. The darkness which has overspread the Mahometan states will soon be chased by the bright display of evangelical truth. Those Temples which are now devoted to superstition and false worship, shall be consecrated by the presence and the Gospel of the Son of God, and he will receive from thence the incense and pure offerings of those who believe on his name. Every thing which has stood in competition with his glory shall be removed, and the Lord alone shall be exalted in that day. His government shall be universal; his empire shall extend to every kingdom and province upon earth; his subjects shall be as many as the stars that sparkle in the firmament; and

he shall reign as the supreme Lord enthroned in the hearts of all his servants.

5thly. The prevalence and establishment of Christianity will introduce a general peace into the world. *They shall beat their swords into plough-shares, and their spears into pruning-hooks*; instruments infinitely more useful, and much better adapted to the service of man: *neither shall they learn war any more*. The times of innocency will then return to the world, after an absence of ages. Nothing can effect this but the Gospel of Jesus Christ, which must be received for the purpose, not in profession only, but in its real and saving power on the heart. Peace is the very nature and design of the Gospel, and when men imbibe its true spirit, the tranquillity which they feel in themselves will make them peaceable towards all men. This leading characteristic of the Gospel was exemplified in the whole life of its Author, and all his true Disciples have shown their practical approbation of his conduct, by following the things which make for peace. A spirit of benevolence powerfully felt on the heart, and breathed in holy prayer for the salvation of even the worst of enemies, will banish from the mind all the seeds of enmity, and quarrels and animosities will for ever subside.

At this period men will never think of promoting Christianity by the sword. Such carnal weapons, in the hands of misguided zeal, have been often used to force that compliance which would have been much sooner gained by solid argument and the spirit of love. These are the weapons which are mighty through God, to pull down strong holds, and to bring every thought into the obedience of Christ; and they are all the weapons which will then be used for the purpose. The sword, at the time here referred to, will be no more employed in the business of persecution. Religion will not then be held criminal; nor will any man be thought amenable to his fellow-creatures for matters of faith,

or

or modes of worship. Fines, imprisonment, and death, for things purely spiritual, and in which no man nor any power upon earth has any right to interfere, will be held in universal abhorrence.

When the kingdoms of this world shall become the kingdoms of God and of his Christ, there shall be no more wars of any kind. When we look back on the History of the World, we have reason to bewail the depravity of mankind in every age, and in every country. The human species has been far more destructive one to another, than the most obnoxious and savage animals: these are in general harmless and peaceable to their own kind. Where one wolf has been killed by another, or one viper by another, a thousand men have lost their lives by the cruel hands of their fellow-creatures. The reign of sin has been bloody and desperate, and it still continues very awful and tremendous. Where is the family in Europe where the ravages of war have not entered, with all their dreadful attendants of lamentation and woe, within these few years? For the elect's sake these days shall be shortened. God shall say to the devouring sword, *it is enough*; the bowels of his compassion will yearn over the bleeding miseries of mankind; and he will effectually and for ever stop the din of arms, and the shedding of human blood. Hail auspicious time! so truly favourable to the felicity of mankind. We look forward with eager expectation to thine approach; when love shall rule in every heart; when intestine divisions, foreign invasions, and continental wars shall be heard of no more; nor the report of thousands falling shock the feelings of the soul. The Temple of Janus will then be finally shut. The peaceful dove will wave the olive branch over the long distracted world. Days infinitely more blessed to see, than Rome at its highest pitch of grandeur; or Solomon in all his glory.

This subject, and the different views and conduct of men about it, may serve to give us a distinguish-
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ing criterion of character. There is nothing on which men more decidedly divide than what relates to the kingdom and interest of Jesus Christ. One party is endeavouring to promote it with all their power. These rejoice in its prosperity, and wish above all things to see it obtain more fully and extensively in the world; but the enemies of this cause pursue a different course. They consider all the pains that are taken as the effect of enthusiasm, and upon all occasions represent its friends as a set of ignorant and deluded men. They suppose themselves wise and great in proportion to their abilities to encounter the evidences of Christianity, and to hinder its further progress. There are others who stand neuter. Their business is to look on, and to act as opportunity offers for their honour or emolument. These are of a Laodecean description, and mind their own concerns much more than the glory of Christ. They find it more convenient to move in the old sphere, and common beaten track. It would be too great a piece of condescension to come down from their eminence, and lose the honour of being called of men Rabbi, Rabbi.

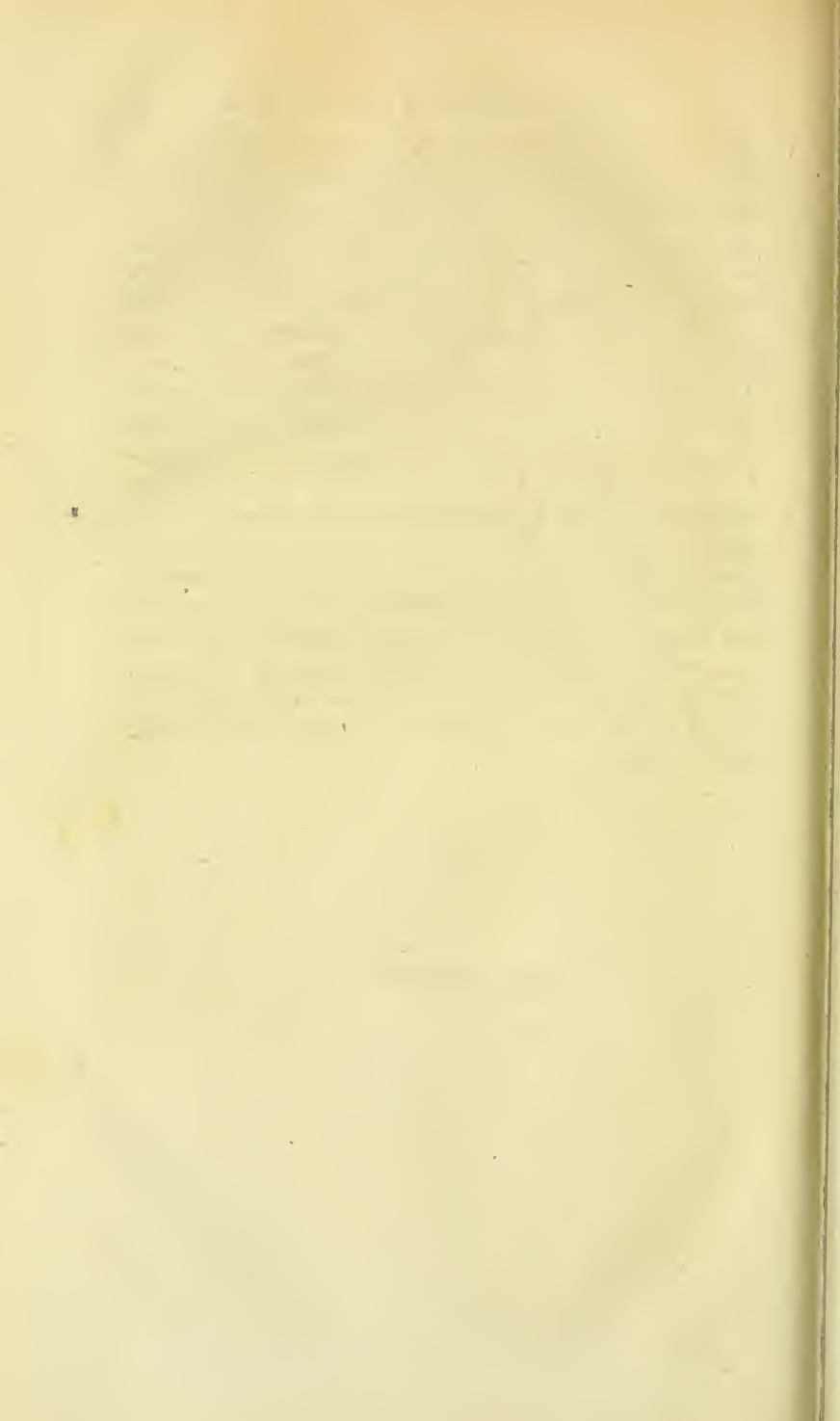
There is no difficulty in certain cases to distinguish characters. When men are under the necessity of shewing on what side they are, the conduct shews the man. Suppose a river should overflow its banks, and the waters of that river had a new channel to find, it would no doubt attract the attention of the whole neighbourhood. In this case men would act according to their several inclinations and interests. Some, who considered this event as the greatest blessing, would rejoice in the direction of the current and the rapidity of its rise, expecting that these waters would fertilize the whole country. These would of course do every thing in their power to remove obstructions, and to facilitate the progress of the stream, following it with increasing pleasure as far as the eye could reach; but there might be others actuated by different feelings, and employed

in another way. They might fear that these streams would do them a material injury, by coming with such violence as to break down their fences, cover their gardens, and in a great measure spoil their lands. These fears would no doubt prompt to action, and means would be used, either to keep down the river, or, by proper banks and wears, to guard it from themselves.

As so much is yet to be done, and certainly will be done, let us be encouraged to pray with greater faith and fervency for the success of the Gospel. The prayers of faith have done wonderful things. The Prophecies and promises of the Bible presented to God, in the lively exercise of fervent desire, can never fail of obtaining a gracious return of spiritual blessings. When the Christian world travails in birth, Christ will be formed in men the hope of glory. Luther judged of the success of his attempts by his previous trials and prayers; and well he might; for when any thing great is to be done, Satan stirs up adversaries to oppose, and God stirs up his friends to redouble their applications to his Throne. It is said of David Brainard, the Missionary to the Indians (by his Biographer, President Edwards), that the substance of his prayers (during the time of his visit at the President's house) respected the salvation of the ignorant and benighted parts of the world. Their miserable condition so affected his mind, and it had wrought itself so powerfully into the feelings of his heart, that it was always uppermost in his addresses to God. Brethren, what are your feelings and desires respecting the enlargement of the kingdom of Christ, and the salvation of men? With what degree of holy aspiration do these desires rise to God in your best moments? You know the importance and excellency of Christianity, how much by the Gospel has been done for you, and what obligations you are under for all the blessings you receive: under the influence of these sentiments is it not your prevailing wish that others may partake

take

take of the same favours? There are blessings yet in reversion, and the same power which has applied them savingly to you, can make them effectual to others: pray, therefore, pray for the illumination and conversion of such as are yet without. Surely the fire of Divine love and Christian devotion will not die away on the altar of our hearts. To outlive our zeal for God, and earnest concern for men, is a most dreadful thing. I most solemnly deprecate this deadly evil. If man's salvation engaged the thoughts of God from everlasting; if it brought Jesus Christ from Heaven; if it now engages the attention of the Christian world; if it has for its object the glory of God; if it is so important an article in the Prophecies of the Scriptures; and is so essential to our own happiness, the happiness of our families, and of the whole world; surely we cannot be indifferent about its success. Let us humbly besiege the Divine Throne, and give God no rest till he makes Jerusalem a praise throughout all the earth.



THE
CERTAIN ACCOMPLISHMENT
OF DIVINE PREDICTIONS.

A SERMON,

PREACHED BEFORE

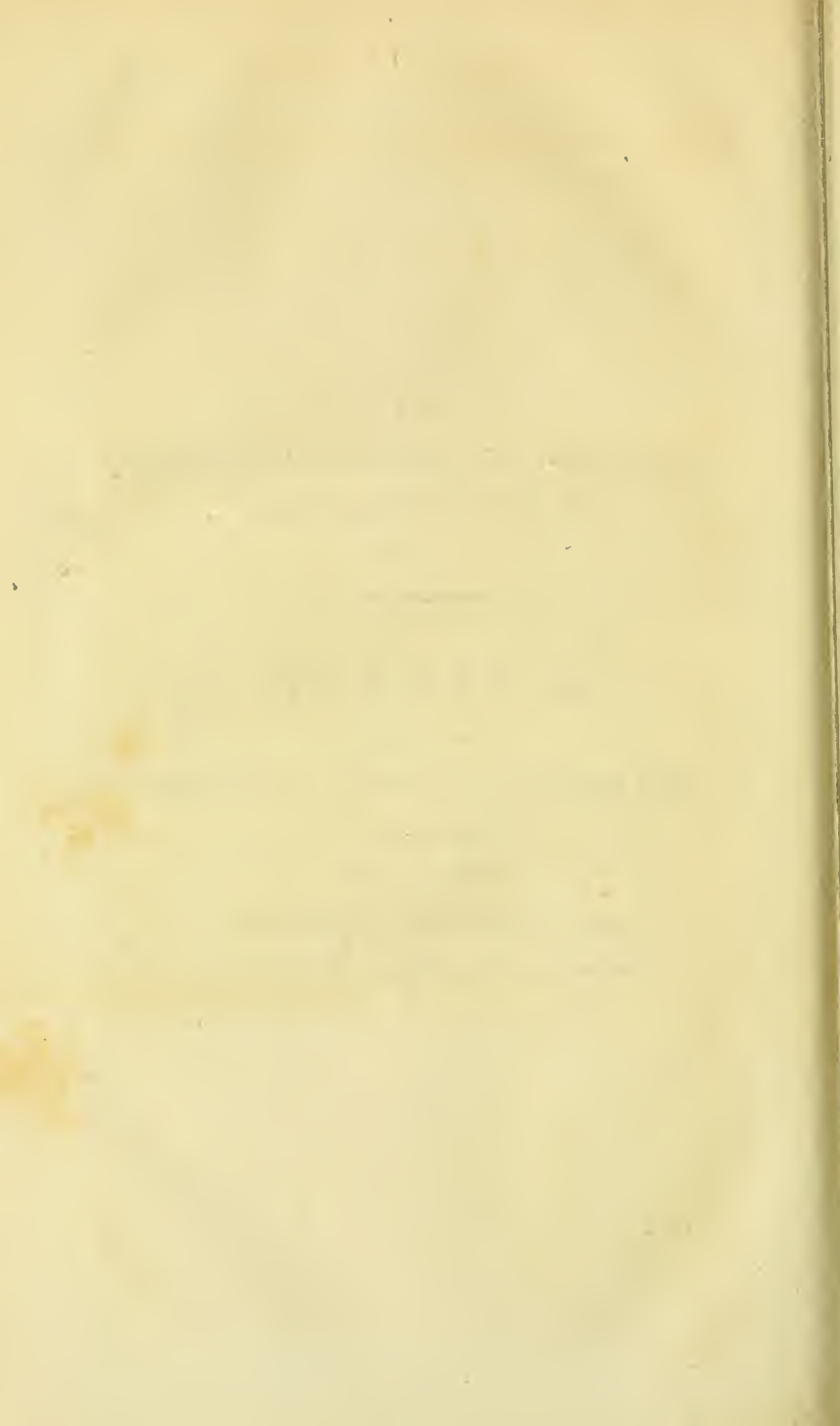
THE MISSIONARY SOCIETY IN LONDON,

AT THE TABERNACLE,

May 10, 1798,

BY JEHOIADA BREWER,

MINISTER OF THE GOSPEL, BIRMINGHAM.



S E R M O N II.

HABAKKUK ii. 3.

The Vision is yet for an appointed Time, but at the End it shall speak and not Lie : though it tarry, wait thou for it, because it will surely come, it will not tarry.

MY thoughts, saith the Lord, are not your thoughts. How abundantly is this truth exemplified throughout the history of man ! How common is it to murmur at the righteous conduct of a wise and good, but often, inscrutable Providence ! Because we cannot comprehend the mysterious proceedings of him, who giveth no account of any of his matters, we think we have a right to arraign him at our tribunal, to strive with our Maker, and then charge him with folly. Thus the Prophet, whose words we have read, appears in the preceding chapter. The holy man had beheld with grief the melancholy prevalence of strife and contention, of spoiling and violence, and his soul was improperly lifted up within him. He had been interceding for a rebellious people, and thought his prayers were not regarded. Lord, said he, how long shall I cry and thou wilt not hear ? How common is it to limit the Holy One of Israel ! Immediately upon the Prophet uttering these words, a fearful vision, composed of images the most terrific, crouds upon his mind. The Chaldeans, a bitter and hasty nation, appear on their march, terrible and dreadful. They scoff at kings, and princes are their scorn ; they deride every strong hold, and gather the captives as the sand. The great God
acknow-

acknowledges all this as his own doing. I, says he, will work a work in your days, which ye will not believe, though it were told you. The sovereignty of Jehovah inspires a good man with strong confidence. The world may be in confusion, but while the Lord reigneth, the righteous have nothing to fear.

Thus Habakkuk, when overwhelmed with the subject of his own vision, remembers God; considers what he is, and obtains rest in the day of trouble. Amidst the terrible havock which the hammer of the whole earth should be suffered to make, he properly calculates upon the designs of the Most High. Thou hast, said he, ordained them for judgment: thou hast established them for correction: thou art now exercising thy paternal regard towards thy own children. They have acted perversely, and thou art now chastising them; but thou wilt not always chide: thou art from everlasting; and tremendous as thy present dispensations are, we shall survive them; we shall not die. This is the Prophet's resting place, and a sure one it is.

He then proceeds to act, as every good man ought in times of trouble, whether public or more confined; he takes himself to prayer. I will stand upon my watch, and sit me upon my tower, and I will watch to see what he will say unto me. He had an immediate answer.—Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time: at present it may appear dark and incomprehensible; but at the end it shall speak and not lie: nothing shall prevent it. For reasons known only to myself, it shall yet tarry for some time, and thy duty and interest is to wait for it; and this is thine encouragement, It will surely come; though the haughty Babylonian may go forth as a whirlwind, and scatter my people, yet, when the punishment of their iniquity is accomplished, I will muster the host of the battle, and make Babylon itself a desolation. I will

will appear then as the reconciled covenant father of my afflicted children, and do great things for them. This is my counsel, and it shall take place, and not tarry a moment beyond the appointed time.

This seems to be the connexion of our text: But the case of Habbakuk was not a solitary one; good men have frequently been exercised in a similar way. In our expectations of the accomplishment of a promised mercy, how does every moment of delay teem with painful anxiety! Having fixed *our own time* for the consummation of the event, we wonder where is the promise of his coming; not considering that though we might have authority to conclude that he would come, yet we are chargeable with temerity in fixing *the time* of his coming.

I have no doubt, but that the conversion of the Heathen is laid in the eternal purpose of Jehovah. I am sure there will be a time, when the dark places of the earth, which are full of the habitations of cruelty, shall become mansions of the prince of peace. I know, because God hath said it, that he will give his son the Heathen for his inheritance, and the uttermost part of the earth for his possession. I am persuaded that the truly laudable attempt of the Missionary Society shall be owned by the great God, and mentioned with honour in the judgment day; but perhaps expectation may have been raised too high. If we think, *immediately* to see striking and decisive effects; if we think to see *all at once* multitudes turning from dumb idols to the living God, the event may not justify our conclusion. Should this be the case, and I only mention it as possible, let us not be discouraged. The object is good, is glorious, and the means are proper; and I doubt not but the motives of all concerned in it are upright.

Under these impressions, we may rest assured that our hopes shall not be put to shame. They may not be gratified in the exact manner which we have prescribed; but they shall, in the very way and manner which infinite wisdom sees best. If expectation be not immediately answered; if a mistake has been made as to the time, I think, without presumption, that we may persuade ourselves it shall be answered in the best time. And whilst we have been upon our watch to see what God would say unto us, we may consider this as our answer: *THE VISION IS YET FOR AN APPOINTED TIME, BUT AT THE END IT SHALL SPEAK AND NOT LIE: THOUGH IT TARRY WAIT FOR IT, BECAUSE IT WILL SURELY COME, AND NOT TARRY.*

In improving these words to our present purpose we may consider the following articles:

First. FOR THE ACCOMPLISHMENT OF ALL THE DIVINE PURPOSES THERE IS AN APPOINTED TIME.

Secondly. GOD OFTEN PROTRACTS THE EXECUTION OF HIS PURPOSES BEYOND HIS PEOPLE'S EXPECTATION.

Thirdly. THOUGH GOD MAY PROTRACT THE EXECUTION OF HIS PURPOSES BEYOND THE EXPECTATIONS OF HIS PEOPLE, YET IT IS THEIR DUTY TO WAIT.

Fourthly. WHATEVER GOD HATH APPOINTED SHALL SURELY COME TO PASS, PRECISELY AS HE HATH PROMISED.

In the first place, we are taught by the dictates of reason itself, that, if there be a supreme power of infinite perfections, such in their nature as are commonly ascribed to intelligent beings, all things must proceed from his ordination, and come under his immediate superintendence; that he must

“ — See with equal eye, as God of all,
 “ A hero perish or a sparrow fall.”

Cold

Cold and cheerless is the consideration of a world, or any part of it, being excluded from the dominion of God. As well may we talk of a world being produced by chance, as, that a world, when produced, is left to the effects of chance. No; the Lord hath done that which he devised. The most high ruleth in the kingdom of men, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth. How supporting! how animating! this consideration at all times, but particularly in the present portentous season, when men's hearts are failing them for fear, and for looking for those things that are coming upon the earth.

Those who are interested in the design of this Society, in contemplating the uncertainty of the enterprize, and the peril of those men who have hazarded their lives for the sake of the Lord Jesus, may be sensible of painful concern; yet, recurring to the principle of the divine government, they lose their fears. He, to whom winds and waves are obedient, has taken the ship *DUFF* under his command. Infallible pilot! Whether she has been wrecked upon that coast, accursed "by Christian crimes, and Europe's cruel sons;" foundered at Cape Horn; or landed her rich invaluable cargo upon the ever vernal shores of *OTAHUTE*, the Judge of the whole earth has done right; and this, as well as all his other works, shall ultimately praise him.

We are necessarily led to conclude, that that God, who has fixed the nature, and superintends the operations of men and things, has established an order of time for the prosecution of his designs. No circumstance depends for its existence upon blind contingency, but in the language of Jehovah himself, I am God, and there is none else, declaring the end from the beginning, and from ancient times the things that are not yet done*.

* Isaiah, xlv. 10.

To every thing there is a season. It was not left to accident, whether **DIOCLESIAN** should ravage the church, and **CONSTANTINE** lay the foundation of its false, destructive greatness in the fourth century. Whether **ZACHERY**, **PEPIN**, or **CHARLEMAGNE**, should raise the power of antichrist to the plenitude of its impious domination in the eighth century; or a **WHITFIELD** lift his voice in the glorious cause of heavenly truth, and point poor sinners to the Lamb of God, in the eighteenth century. No; all these events were the effects of infinite contrivance, brought forth and matured in the *appointed times*. The evidence to illustrate and confirm this fact is so abundant, that the chief difficulty is to be parsimonious enough in our selection.

When the prophet Daniel beheld, in vision, the man of sin speaking great words against the most high, and wearing out the saints of the most high; it was given into his hand *for a time, and times, and the dividing of times**. When two witnesses had power given them to prophesy, the very period of their prophesying was fixed to *a thousand two hundred and threescore days*. And when they had finished their testimony, and were slain by the beast, their dead bodies were to lie in the street of the great city *three days and a half*†.

Is it a part of the divine purpose to make the kingdoms of this world the kingdoms of God and of his Christ? The *time* is determined; and when the *set time* is come, the Lord will arise and have mercy upon Zion. The millions of our fellow creatures, who are now in the region of the shadow of death, shall emerge from sin and error, and stretch out their hands unto God. Yes; the time, the year, the day is familiar to him, who calleth the things that are not as though they were, when the inhabitants of the polar region shall feel the

* Daniel, vii. 25.

† Revelations, xi.

genial influence of the sun of righteousness; when those of our fellow men, “who glare beneath the “line,” shall be led to fountains of living water, and repose themselves under the shadow of a great rock. Yes; the time is fixed, when all men, whether shivering upon the inhospitable shores of *Kamtchatka*, or in the friendless desert of *Siberia*; whether scattered among all nations, still obstinate in their denial of the Son of God; or throughout the continental part of Europe, substituting puerile pageantry for the simplicity of the gospel; or in guilty, highly favoured Britain, crucifying the Son of God afresh by avowed contempt of his blessed gospel: Yes, I say, the time is fixed, when all these, whether Jew or Gentile, Barbarian or Scythian, Bond or Free, European or Asiatic, African or American, shall feel the mighty power of the Lord Jesus, and say, come let us go up to the house of the Lord, to the mountains of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.

What heart, sensible of love to God and the souls of men, but beats high with anticipation of that glorious season, when the trumpet of the everlasting gospel shall sound throughout the habitable world, and the horrible tramp of war be heard no more? Who among us can be unmoved, when he beholds, in the vision of the book of God, the time when pagan altars, stained with human blood, shall be thrown down, and pure incense offered upon altars erected to the Lord Jesus? Who—when he beholds the time in which papal superstition, Gallic infidelity, and British hypocrisy shall be consumed by the Lord, with the spirit of his mouth and the brightness of his coming? Who does not cry, amen! even so come Lord Jesus?

In the second place we observe, THAT GOD OFTEN PROTRACTS THE EXECUTION OF HIS PURPOSES BEYOND HIS PEOPLE'S EXPECTATION.

Few

Few are the men, who have paid any attention to the operation of their own minds, but what have proved the truth of this remark. For the illustration of it, the scripture affords many examples. When, in consequence of the sins of God's professing people, the enemy roared in the sanctuary and set up their ensigns as signs *, a pious psalmist, deeply affected with the disgrace of Israel, entreated Jehovah in their behalf. He seemed to have reckoned upon the certainty of his gracious interposition, *and fixed the time* when it should take place; but finding himself mistaken in his calculation, he exclaims at the delay of the expected mercy, How long O Lord? Thou hast transgressed the time of thy return, Pluck thy hand out of thy bosom!

When, in the days of Isaiah, the Lord was wrath with his people, and smote them because of their iniquity; the pious seer lamented their apostasy, and made intercession for their sakes. In his own mind he had fixed the time of deliverance, when God should arise, make bare his wonder-working arm, and turn away the calamity of his people: but herein he was mistaken. We wait, says he, for light, but behold obscurity †. We thought before now to have seen the bright symbol of Jehovah's presence, but we were mistaken as to *the time*.

Much of the same spirit distinguished the immediate followers of Jesus Christ. We trusted, said they, that this had been he who should have redeemed Israel. Thus far they were right in the fullest sense thereof. Jesus will bring redemption to Israel. But then they were mistaken in *the time*. To day is the third day since these things were done. We thought it had been to have taken place immediately; and we have been looking for the kingdom of God, but alas it is far off!

* Psalm, lxxiv. 4.

† Isaiah, lix. 9.

Wisely and compassionately has it been ordered, that it is not for us to know the times and the seasons. Let example illustrate my meaning :—Suppose the governor of the world had left it upon record, that on the first of May 1800, and not till then, he would send the rod of his strength out of Zion, and begin his great work in the earth. Such a disclosure, I am afraid, would throughout all the intermediate season, make us, as ministers, more criminally languid; and our people more shamefully careless.

Suppose again, that the same God had indulged us with a sight of that book which includes all the fates of men; and permitted us, by prying between the folded leaves, to ascertain the time when the partner of our lives, our dearest self, should be removed by a stroke; or, when a dearly beloved child, the fond hope of our declining years, should immaturely fall by the relentless hand of death. A knowledge of these things would be like a worm at the root of all our comforts; totally destroy every antecedent blessing, and render life itself insupportable. Let us then thank God that he has drawn a veil over the things of to-morrow, and kindly concealed from us what a day may bring forth.

Another evil consequence would most probably accrue from such a disclosure. It has ever been the manner of divine Providence to effectuate its designs by long preparatory means; and some of these, absolutely essential to the end, are in themselves small and trifling; upon account of which, we should not think of applying them to such purposes. A little attention to the history of Providence will abundantly shew, that effects, the most material, have issued from causes apparently the most remote and inadequate. Little did the Philistines think, when they invaded the land of Israel, that they were by that very means rescuing David, their formidable foe, from the hand of the
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the destroyer. As little did Haman, the proud imperious Haman think, when he obtained a decree for extirpating the Jews, that he was then obtaining his own death warrant. Little did he think, when he ordered a gallows fifty cubits high to be built for Mordecai, that Providence designed it for Haman. Thus we see how God acts contrary to the expectations of his creatures, both as to things and seasons. "O! blindness of the future
"wisely given!"

In the third place we are led to remark, THAT THOUGH GOD MAY PROTRACT THE EXECUTION OF HIS PURPOSES BEYOND THE EXPECTATION OF HIS PEOPLE, YET IT IS THEIR DUTY TO WAIT.

To evince the propriety of such a duty, this reason may be adduced: GOD ALONE KNOWS THE BEST TIME. Much depends upon what some have called *timing a mercy*. A mercy of the same intrinsic value is of much more comparative value at one time than at another. God has made every thing beautiful in its season, and much of its beauty is given to it by the season. This is one great excellency of God's government, that every thing is produced at a proper season. He hath determined the times before appointed: And that great event, for which all good men devoutly wish, shall take place in the dispensation of the fulness of times. The time determined upon by infinite wisdom is the most proper; and he knows which time is the most proper, because he is capable of knowing all things in their whole connexions and dependencies; perfectly knowing what this and that will produce in endless succession. It must appear clear to every one, how different in its effects the same thing would prove at one time, from what it would at another; and probably this was one reason, why the wise man exclaimed, Who knoweth what is good for man in this life? Man does not know it, because he does not know
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what would be the effects of any one thing ; but God does, and therefore he will do all things well, in the best manner, and the best time. For this reason, let it be our language, it is good for a man both to hope and quietly to wait for the salvation of the Lord.

But here our attention should be employed about the *manner* of waiting.—It is an incontrovertible fact, that all resistance to the divine will is like setting briars and thorns against Omnipotence. We may fret and repine, but God will be unmoved. His purpose shall stand, nor can all our precipitancy accelerate it one degree. God will travel on his own way, at his own rate ; so that in fact, whether man, strange unaccountable man, be willing to wait or not, wait he must. The exhortation in the text, and other similar ones, therefore, imply the *manner* in which we are to wait. This must be done *patiently, calmly*. I waited patiently for the Lord, Psalm xl. 1. It is well expressed by Jeremiah, *quietly* to wait, Lamentations iii. 26.

In some unhappy moments, when left to themselves, how improperly do even good men act ; defeated in their expectations, instead of cheerfully resigning themselves to the divine will, they are like bullocks unaccustomed to the yoke. With holy Elisha they say, this evil is of the Lord, what should I wait for the Lord any longer, 2 Kings vi. 33.

Against a temper like this we should cautiously guard. It is an insult to God, and an injury to ourselves. He that believeth should not make haste. If infinite wisdom preclude a poor worm from his council, must he murmur, and with impious arrogance ask, what doest thou? God forbid! Rather let him be still, and know that he is God. What bright examples do the scriptures exhibit of this proper kind of waiting. Hear Isaiah: I will

wait upon the Lord who hideth his face, and I will look for him, Chapter viii. 17.

In the days of Micah, when the mind of the faithful Prophet was sorely grieved for the transgression of Israel, therefore, said he, I will look unto the Lord, and I will wait for the God of my salvation. We should take such men for our patterns. We should endeavour to feel and act as they did, and the event would abundantly authenticate the propriety of so doing. We should doubtless, at the conclusion, have reason to say, this is my God, I have waited for him, he is come, and he will save me.

Real Christian waiting does not exclude all activity. We are not to say, I will abandon my part of action, seclude myself from all society, and, immured in indolence, wait the Lord's time. No; such slothful servants are to expect the rebuke of their master, who expects them to watch for his coming. However many our inducements may be to commence *Quietists*, it is but seldom that "the post of honour is a private station." A man, whose work it is to save souls, will always find enough to do. Ministers and people should always be diligent about the great object of their concern. It is our duty to be continually upon the tower of observation, and to seize every opportunity to do something for God and immortal souls. Brethren, if the time be not yet come when the sable or the tawny part of the great family of man shall repair in a body to the standard of the cross, yet if but one soul be turned from the error of his ways, our object is attained; in comparison with which, the establishment of an empire, or the discovery of a new world, bears no proportion. We know not, if there should be but one soul converted by all the present Missionaries, but that one soul may be the first fruits of a glorious harvest, and the *very cause* of that harvest. He may be the very man whom Providence has designed for the in-gathering of his numerous

numerous brethren. If we do not immediately see the abundance of the isles converted unto God, in the language of a friend of mine, "I doubt not" but there will be a candle lit that shall not be "put out until Jesus Christ comes to judgment." Though the completion of the glorious scheme should tarry beyond the time of your expectation, yet wait for it. Be assured that at the end, and there *is* an appointed end, it shall speak and not lie; it shall surely come, and not tarry.

This leads us in the fourth place to prove, **THAT WHATEVER GOD HATH APPOINTED SHALL SURELY COME TO PASS, PRECISELY AS HE HATH PROMISED.**

It shall speak, saith our text. It may for a season be silent as a thing forgotten. There may be no symptoms of its existence. All things may continue as they were; and infidelity may vauntingly ask, where is the promise of his coming? But at the end, the time fixed for the end, it shall speak: men shall then know its meaning. This was strikingly the case respecting the object of this very prophecy. The proud Chaldeans were permitted to maintain the captivity of God's people for a long time. Many a pious Israelite sat down by the waters of Babylon, remembered Zion, and wept; thought God was slack concerning his promise, and despaired of ever again seeing the city of the great king; but when the set time was come, a ravenous bird from the east had his flight directed by Jehovah, and perched upon the topmost branches of imperious Babylon. Before Cyrus, the anointed of the Lord, the gates of brass were broken in pieces, and the bars of iron were cut asunder. Bel bowed down, Nebo stooped, and the glory of the Chaldees' excellency was overthrown.

Thus the vision spoke, and did not lie. It spoke exactly at the period prescribed by God, at *the end*. Before they were given into the hand of the enemy,

he that gave them fixed the very term of their captivity, Jeremiah xxv. 11. These nations shall serve the king of Babylon *seventy years*; and when the seventy years are accomplished, I will punish the king of Babylon. The events demonstrated the truth of the prediction; and the vision spoke and did not lie.

Concurrent with the preceding circumstance, the Scriptures every where represent the God of Israel as a promise keeping God. Did he inform Abraham that his seed should be a stranger in a land that was not theirs; and that they should serve their enemies, and be afflicted by them? And did he not also promise that he would judge that nation whom they served, and bring them out again with great substance? Genesis xv. 14. Did he not do as he had said, when he brought his people out of the land of Egypt, and out of the house of bondage?

Did he promise by Daniel that at the end of seventy weeks (four hundred and ninety years), he would finish transgression and make an end of sin; make reconciliation for iniquity, and bring in an everlasting righteousness? Daniel ix. 24. Did he not become the end of the law for righteousness? And is he not now, in the esteem of all his real people, **THE LORD THEIR RIGHTEOUSNESS?**

Did he not, when he shed his blood upon Calvary, make a full and eternal satisfaction for all the sins of his elect? Did not the glorious Jesus declare, with his expiring lips, it is finished? And as for our transgressions did he not purge them all away, and make reconciliation for the sins of his people?

There may be many obstructions in the way of the accomplishment of the divine purposes; but all must give way. Who art thou, O great mountain; before Zerubbabel thou art a plain. Pharoah, in the madness of his heart, may be urged on to say, I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I
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will draw my sword, my hand shall destroy them. But Israel's God has the Egyptian in derision. He blew with his winds, the sea covered him and all his hosts, and the seed of Abraham triumphed on the banks of the wilderness. When the Lord has purposed, who shall disannul it? When he giveth quietness, who then shall give trouble? Let infidels deride; Israel knows that his God is in heaven, and he doeth whatsoever he pleaseth.

In contemplating the state a ruined world is in, we necessarily say, shall the prey be taken from the mighty? Who can enlighten the minds of poor besotted savages? By whom shall they arise from the dust of death? But here we forget the power which is employed in this great work. Does not this congregation afford many an instance, that the Ethiopian may change his skin, and the leopard his spots? The same power that brings a sinner to God in London, can do it in Japan: and our God has engaged to exercise that very power every where, whether among the prolific hordes of Japhet, the hapless progeny of Ham, or the scattered tribes of Shem. When the commandment goes forth, the work must take place, whether in the isles of the sea, the plains of Hindostan, or the wilds of Africa. Nothing is wanting but for God to take to himself his great power, and he will reign.

We may further add. God not only infallibly accomplishes his own purposes, but he does it always at *the appointed time*. The vision shall speak at the *end*, and at no other time. In confirmation of this point, the evidence is pertinent and abundant. When God made promise to Abraham of the restoration of his seed, he mentioned the very year when it should take place. *After four hundred years*, Genesis xv. 13. Neither the power nor policy of Egypt, though both were employed, could procrastinate the event for a single day; for

at the end of the *four hundred and thirty years** the *self same day*, it came to pass, that all the host of the Lord went forth out of the land of Egypt, Exodus xii. 41.

Vast as the intermediate space was, he, with whom a thousand years are as one day, was ever mindful of his promise; and though, in the esteem of many of the family of Jacob, it seemed to tarry, yet it did not tarry beyond the appointed time.

The promise in our text, associated with its parallel one in Jeremiah xxv. is a further illustration of this doctrine. The vision was to speak at the end of *seventy years*. When the time came, the Lord put it into the heart of Cyrus to publish his generous decree. The hand of God was so manifest in it, that they said among the Heavens, *The Lord hath done great things for them*. How wonderfully did all this take place. The Lord stirred up the spirit of Cyrus, that he might fulfil the word of the Lord by the mouth of Jeremiah, 2 Clonicles xxxvi. 22. The vision had been for an appointed time, but when the end came it spake and did not lie. And thus will he that rules among men exercise his sovereign prerogative; maintain his dominion in the earth, until he has accomplished the number of his elect; and then burn our world, and take his saints to glory.

It is now surely high time to come to a conclusion. But bear with me a little longer, while we inquire, what countenance does the vision of prophecy afford to the expectations of the Missionary Society? What saith the Lord, concerning the nations that are now dead in sin?

* The difference of the two numbers may be reconciled, by fixing that of the four hundred and thirty years at the time when Abraham came first to Canaan, which was twenty-five years before the birth of Israel; and that of the four hundred years, at the birth of Isaac, which, though in fact, four hundred and five years, yet for the sake of a round number are called four hundred.

It saith—I WILL SAY TO THE NORTH, GIVE UP. Those rude and frozen regions shall feel their icy fetters drop off; and, invigorated by the influence of the glorious gospel of the blessed God, shall go forth as the sun in his strength.

THE SOUTH SHALL NOT KEEP BACK. Its clustered islands shall yield a prolific harvest to the son of man. Its inhabitants shall breath a purer air, and feast on more delicious fruits. They shall eat of the tree of life, which is in the midst of the paradise of God. PELEW shall see fairer scenes arise, than those described in, what some have called, the fabled page of Keate.*

The luxuriant east, with all its various tribes, whether immured in China, or wandering on the banks of the Ganges, shall see the orient morn of gospel mercy dawning; the day-spring from on high shall visit them, and they shall break forth into joy, and sing together, How beautiful upon the mountains are the feet of him that bringeth good tidings!

The west shall not be forgotten. It shall also share the blessing from the Lord. He that saith, I WILL BRING MY SEED FROM THE EAST, saith also, I WILL GATHER THEE FROM THE WEST. Like the sun that goeth forth out of its chamber, the glorious grace of God shall travel on, until all the ends of the earth have seen his salvation, and “people and tribes of every tongue” rise up and call him blessed.

What reason have we to expect that the vision, which presents so favourable an aspect to the souls of men, is now drawing near its end? We are told by the prophet Haggai, and his apostolic commentator, that previously to the coming of the desire of all nations (which coming refers ultimately to an event not yet fulfilled), that he will shake the heavens, and the earth, and the sea, and the dry

* Author of the History of the Pelew Islands.

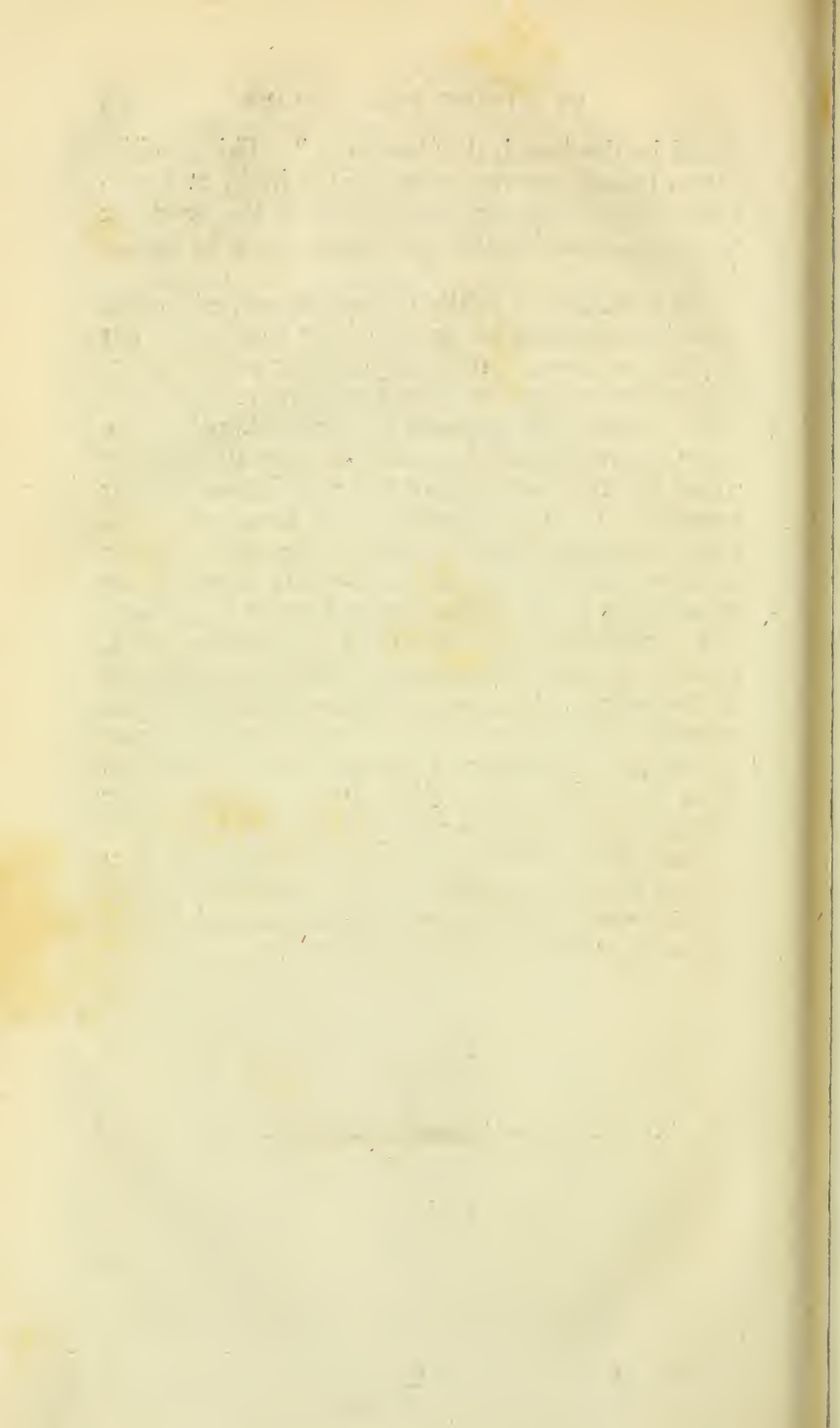
land. Consult the state of Europe; when were the signs of the times so portentous? The besom of destruction is now sweeping the European world. Happy for the church it has nothing to fear; he, in whose hands the besom is, will discern between the righteous and the wicked; and we trust, that the present storm, which is daily roaring still louder and louder, will usher in that splendid season, when the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold as the light of seven days.

Previously to any important event, the minds of men have been sensible of a preparatory influence; they have had a pre-monition of what was approaching. Just as the Saviour of the world appeared, not only in Judea were devout persons waiting for the consolation of Israel, but among the Heathen an expectation prevailed of the approximation of some illustrious person. What an unusual concern has occupied the minds of men of all persuasions in the present day for the conversion of the heathen! The expectation of mad crusaders, who endeavoured to convert the infidels of Palestine by fire and sword, might reasonably be defeated; but surely it has not been God's common method to disregard the united prayers of the thousands of his Israel. Men, Brethren, and Fathers, let it be our united request, that the spirit may be poured down from on high, and then, we know, the wilderness shall be like Eden.

Let us not be weary in well-doing. Many of you, I trust, shall be distinguished in the last day, before an assembled world, as the happy instruments of sending salvation to your poor Heathen brethren. In that day your name shall be mentioned with applause. Converted Pagans will then stand up and say, "There is the man by whose
 " kind aid, and pious solicitude for the welfare
 " of immortal souls, the standard of the cross of
 " Christ was erected in my guilty country. Bless
 " ed

“ fed be the womb that bare him.” This consideration should energize even apathy itself, and operate as an incitement to abound in the work of the Lord, knowing that our labour is not in vain in him.

To conclude. While we are concerned for the salvation of others, let us take heed that we do not neglect our own. It is possible that a case so melancholy may happen. Bad men may, from certain motives, be engaged in good things. The heart is very deceitful; and, as our all depends upon its state, we cannot be too assiduous in our attention to it. Should it so come to pass, that any man of this immense congregation in the last day should be found at the left hand of the great judge of all, better he had never been born. His damnation will be of no common kind. Should the same person see, among the multitude of the redeemed, men, to whose salvation he had contributed, and yet he himself be without any part or lot in the matter, what will be his feelings! How intolerable his state! But we hope better things of you, though we thus speak; and we earnestly pray, that each of you, in that solemn day, may occupy a station, among the great multitude which no man can number, before the throne and before the lamb. To him be glory for ever.



HEAVEN AND EARTH
RECONCILED
BY THE MEDIATION OF CHRIST.

A SERMON,

PREACHED BEFORE

THE MISSIONARY SOCIETY IN LONDON,

AT TOTTENHAM-COURT CHAPEL,

May 10, 1798,

BY THE REV. R. BALFOUR,

OF GLASGOW.

HEAVEN AND EARTH

OR THE HISTORY OF THE
UNIVERSE

BY
JOHN MILTON

OF THE
UNIVERSITY OF CAMBRIDGE

IN TWO VOLUMES. THE FIRST
CONTAINING THE HISTORY OF THE
UNIVERSE, FROM THE BEGINNING
OF TIME TO THE PRESENT
STATE OF THE WORLD.

BY THE
REV. JOHN MILTON

OF THE
UNIVERSITY OF CAMBRIDGE

SERMON III.

COLOSSIANS i. 19, 20.

For it pleased the Father that in him should all fullness dwell; And having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in Earth, or things in Heaven.

IN these words we contemplate a plan of astonishing grace, grandeur, and extent; a plan formed in Heaven, but embracing the whole earth, as well as all things which are in Heaven. The principles too are laid down, which ensure its glorious completion, and which ascertain our duty and obligations in relation to this great and gracious design. These subjects cannot be unsuitable matter of discourse, when assembled for the very purpose of prosecuting that important object. You, my highly respected Friends, Brethren and Fathers, will, without my assistance, find in these topics much pleasing, and useful, and animating instruction and encouragement. You are as well disposed too, I trust, as you are able, to supply my defects, and to receive, with indulgent candour, such plain thoughts as I have to offer. May the great Master of Assemblies be present to solemnize every mind, to accept of our worship and service, and to crown every Missionary exertion with his rich and effectual blessing!

We begin with calling your attention to the wonderful design, held forth in our text, of "God reconciling

" ciling by Christ all things unto himself, whether they be things in earth, or things in Heaven." The first thing to be observed, in illustration of the truths thus set before us, is, "the bringing sinners to God, in and by Jesus Christ." For though *things* only be mentioned, it appears on the very face of the subject, and from the whole context, that persons are primarily intended, who are to be redeemed unto God. Jesus is evidently set forth as the concentrating point of universal communion, and it is not less evident, that when sinners are effectually drawn to that point, they immediately meet with God as their God, Friend, and Father. He and his Son are one, and agree in one. They can neither be divided in nature, nor for a moment be separate in design. Indeed the Gospel is a Ministry of reconciliation, revealing God as in Christ, reconciling the guilty to himself, not imputing their trespasses unto them. Accordingly what is represented in our text, as the reconciliation of *things*, is explained in the two following verses of persons: "Even *you*," says the Apostle, "who were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, through death, to present you holy and unblameable, and unreprouvable in his sight." In the whole scheme of redemption, the father and son are ever conjoined in the closest and most intimate manner, so that we are no sooner united to the one, than we are with equal favour and effect connected with the other. The Son was sent, and came for our salvation. He came, that, by his appointed voluntary and accepted mediation, he might restore us to the forfeited favour, the lost image, and eternal fellowship of God, as his Father, and our Father, his God, and our God. What else, or less, can be meant by the Apostle's assertion, Eph. i. 6, 7—that, "To the praise of the glory of the grace of God, he hath made us accepted in the beloved, in whom we have redemption

“ redemption through his blood, the forgiveness of
 “ our sins, according to the riches of his grace ;”
 Compared with ch. ii. 13, 18. where he states this
 design and effect of the Christian scheme in these
 words, “ Now in Christ Jesus, ye who sometimes
 “ were far off, are made nigh by the blood of
 “ Christ; for through him we have access by one
 “ spirit unto the Father?” The first thing then pre-
 sented to us in our text as the declared intention,
 and certain effect of the Gospel, in every indivi-
 dual, and in all who receive it truly, is their reco-
 very of the divine image and friendship by Jesus
 Christ; “ For though he knew no sin, he was
 “ made sin for us, that we might be made the
 “ righteousness of God in him. Though he was
 “ the holy one, and the just, he suffered for us the
 “ unjust, that he might bring us unto God ;” not
 only by his imputed righteousness, but by the com-
 munication of his sanctifying grace. He not only
 gave himself for our sins, as an offering of a sweet
 smelling savour unto God, to expiate our guilt,
 but also in order to redeem us from all iniquity, to
 deliver us from this present evil world, and in new-
 ness of life and character, to constitute us the peculiar
 people of God, zealous of good works. Hence we
 read, that such is the transforming design and in-
 fluence of the doctrine and spirit of Christ, that
 when we behold by a spiritual discernment, in the
 unveiled face of Christ, the glory of the Lord, we
 are changed into the same image, from glory to
 glory, as by the spirit of the Lord; but

Secondly, Our text authorizes us to observe far-
 ther, that this wonderfully gracious design ought to
 strike us the more, as extending to all the variety
 of human character in this degenerate evil world.
All things are to be reconciled unto God. Not one,
 or a few, but multitudes; yea, all descriptions of
 men are predestinated to be partakers of this saving
 grace. Human nature, in respect of guilt and de-
 pravity, is one unvarying thing; but in appearances,

operations, and effects, it is wonderfully diversified. Review its past history from the first apostacy, or look into its present existence and forms throughout the world, and you cannot fix on the person, the time, or the place, free from imperfection, unstained by sin, or which does not tend to increasing degeneracy. Difference of constitution, of climate, of education, of connections, of pursuits, and of condition in life, naturally and necessarily produce many very different, opposite, and mixed characters; while a corrupt principle, common to them all, never fails to shew itself in each, it often, if not always, derives a peculiar characteristic distinction and influence from the above or other circumstances of a similar nature.

Some are comparatively innocent, yea blameless, in the eyes of men, though, in the judgment of God, children of disobedience and wrath, with the rest of mankind; others are bold, presumptuous, notorious sinners. Some are indifferent and careless, and others *studiously* bad in principle and practice. Some say in their hearts, others with their mouths, and others by their lives, that there is no God. If his existence is not denied, his name is blasphemed, his Son is not received, his Gospel is slighted, and many do despite to the spirit of grace.

Sometimes Christianity is professed without any serious belief of its peculiar doctrines, or any practical regard to its sacred laws and institutions. Sometimes these are observed only with cold formality, or designing hypocrisy. In some we see the shameless front of avowed infidelity or irreligion; from others we hear all the varied language of profane ridicule; and many are neither ashamed nor afraid of unrestrained licentiousness, yea, to commit all manner of iniquity with greediness.

Sometimes a whole character is corrupted by the uncontrouled reign of a single criminal passion, while one is hurried on by proud ambition to the constant sacrifice of principle and persecution of
good

good men, another is degraded by silly, servile, sinful compliance. *Here* we find the senseless and sensual extravagance of the prodigal; and *there* the mean and selfish avarice of the miser. In short, is there not, universally, irresistible and growing evidence of deep-rooted depravity in the nature of man? Were we to lay open his heart, or trace the progress of his life; examine his conduct or motives of action; how many melancholy proofs would occur, of the want of religion or of good morals, of unbelief, or of feeble faith, or of strong corruption, of deficient virtue, or triumphant vice.

In wilful ignorance, perverted knowledge, secret wickedness, and open profligacy, what a variety of human character appears! Yet in all that variety there is not *one* sight to relieve us from the sad and humbling conclusion, that all men, without exception, are alienated from the life of God, through the ignorance that is in them, by reason of the blindness of their hearts; yea, enemies in their minds and by wicked works. Think not, my friends, that this is a picture of things overcharged with dark or strong colouring; it is not more than you will find in the following and many other passages of scripture, Psa. xiv. 1—4. Jer. xvii. 9. Matt. xv. 16—21. Rom. iii. 10—21. i. Tim. i. 9—10. But, Oh! how blessed and glorious is the prospect set before us in our text, and in the whole Gospel, that *all* things, which are on earth, shall, by Christ, be reconciled unto God. Though the worst of things meet in the diversified character of man, it is determined that they shall all be brought under a new, a sanctifying, and saving influence. Evil as men every where are, and always have been, with every species of pollution and crime, they shall become the workmanship of God, created in Christ Jesus unto good works.

No forbidding distinction or exception is to be found in any part of the Christian Revelation. Of peculiarly benign aspect it smiles on men of every

character, with all the gracious expression of pardoning mercy and sanctifying love. Men may exclude themselves from the kingdom of God by obstinate unbelief and impenitence, but in all its statutes there is not a single act of exclusion against any other. By this heavenly divine constitution, none are forced to be happy against their own convictions and inclinations, and none are refused who are willing: none are accepted because they are better than others; and none are rejected because they are worse. There never existed a reason for hope to any one sinner, which does not always exist, and universally. The grace which appears in the Gospel, brings salvation to all men. Its every doctrine breathes the spirit of universal benevolence; even what it teaches concerning the sovereign mercy, and electing love of God, if properly understood, can be no just occasion of alarm; for neither does his decree proceed upon any supposed difference, or superiority of character; nor did the elect themselves ever believe, nor can they ever believe to the saving of their souls upon any previous knowledge of their election, or upon any other authority or warrant, than what is divinely revealed to all others as well as to them. If leaving then the secret counsels of Jehovah, which we have neither power nor right to investigate, we attend to his revealed will, do we not see a deep and broad foundation laid, sufficient to support the building of eternal mercy, and of universal hope and confidence? Behold the Lamb of God, which taketh away the sin of the world! Hear him testifying before hand the infinite and universal efficacy of his death upon the cross. I, says he, when I am lifted up, will draw all men unto me. The invitations of the Gospel are addressed to all without exception, commanding and encouraging the faith of the whole world, and promising present and eternal salvation to every believer, whether less or more guilty by the number and aggravation of past offences. No mention is
made

made of any pre-requisite to to recommend sinners to the divine favour, or even to procure the least degree of preference. The spirit of prophecy, anticipating the promulgation of the Gospel, calls without discrimination of character, every one that hath ears to hear that his soul may live. Ho! every one that thirsteth. When Messiah actually appears, his manner of address is not different. He calls not the righteous, but sinners to repentance. When he left the world, and gave commission to the Apostles to preach in his name, he not only vested them with unlimited powers, but commanded their first exercise among sinners, who, had there been a design of exception against any, must, according to all our ideas of things, have been marked with exclusive reprobation. Contrary, however, to all our views of things, and to shew the perfect freeness and universality of the salvation of Christ, he required them to begin their Ministry at Jerusalem. There, according to his appointment, they waited for the qualifying influence of the Holy Ghost. Freely they received it, freely they dispensed it. To the murderers of the prince of life, they spoke without reserve the words of eternal life. In the history of the preaching and effects of the Gospel, we find all the facts of precisely the same character. The wise man and the fool sit down together as humble disciples of Jesus. The reputed and self-righteous, the conscious and notorious sinner are brought to the same ground and place of acceptance and favour; the industrious workman and the idle loungeur are called and come to labour together in the Lord's vineyard. If there be any difference in point of fact, we find it rather on the side of condescending mercy, and liberal forgiveness. We see a woman of known and hardened infamy melted into the most penitent sensibilities and tender spiritual affection; a man confirmed in vicious habits and practices so completely reformed as to resign, without hesitation or reserve, the wages of unrighteousness,

ousness, and put himself under the entire and commanding influence of faith, piety, justice, honour and generosity; individuals and multitudes contrite, alarmed, converted, and forgiven, who had crucified the Lord of glory, or been the determined enemies of his cross and followers. What shall we think of a violent commissioned persecutor becoming a sincere and fervent Christian, a commissioned zealous Apostle of the Lord Jesus? How striking the view of the depraved vicious people of Corinth, created anew in Christ Jesus, into spiritual and moral excellence and goodness! Since that time, have there not been thousands of similar description, equally made monuments of sovereign saving grace? What is the account of every real Christian, but the history of a change from darkness to light, from guilt to pardon, from pollution to purity, from death to life, sufficient fully to demonstrate the unrestrained extension of the Gospel and its influence to all the characters of men?

Is not Jesus then the friend of publicans and sinners? So far from resisting or shunning any, his History is distinguished by innumerable instances of favour to the worst, for it informs us that publicans and harlots go into the kingdom of Heaven before others. I have referred to a few of the many illustrious examples of converting grace, and will not every age and place in which the Gospel has been preached add to the witnesses of this blessed truth? Let us never then limit the good will of God, or despair of repentance and remission of sins to the chief of sinners. If the gospel of salvation hath been the power of God to convince and convert men of science to the acknowledgement and love of the truth, as it is in Jesus; men of supposed worth to disclaim their own righteousness, and submit to the righteousness of God; and men not only of bad name, but in truth desperately wicked, to believe in Christ, and love and serve God in newness of life; what should hinder its equal operation

ration in Heathen lands? Cannot God, with the same ease and effect, illumine the dark regions of ignorance and cruelty; make the wilderness to blossom as the rose, yea and make all things new? He will: for as in many other places of scripture, so in our text he hath assured us, that by Christ he will reconcile unto himself *all* things which are in earth.

A third thing contained in the design set before us in our text, is universal love and communion. Not only are all things to be gathered unto Christ, but to be gathered *together into one*, made as it were one great corporate body, not only collected and united by an external charter of common privileges, but having their hearts knit together in love.—While the great and gracious scheme of the Gospel raises men to the friendship of God, it also restores them to mutual esteem and confidence, yea to all the delightful harmony of the purest and most exalted friendship amongst themselves. It is a melancholy truth, established by the testimony of scripture and the unvarying universal history of man, that his apostacy from God hath ever been attended with discord among Brethren. In consequence of our departure from the living God, we naturally separate from, or oppose one another. The carnal heart being enmity against God easily kindles into unkind or cruel resentments, and many foolish and hurtful lusts. Man, though of a social nature, and necessarily living in society, looks with an evil eye upon his neighbour. A selfish spirit pervades almost all ranks of men, and that spirit lusteth to envy: not content with such things as we have, we covet what belongs to others: too susceptible of provocation, we are soon offended, and immediately meditate revenge: hasty passion bursts forth in all the fury of ungovernable rage, or settles in the bitterness of unrelenting malice, and implacable enmity. Hence all the jealousies and dissensions in families, and among the nearest relations, in the communities

communities of the city, or in the smaller circles of the country; hence tyrannical oppressions, popular tumults, and national quarrels; hence all the wars and fightings which have disgraced the history of the world. This account of human society is strikingly exemplified in the great divisions of the world at the first plantation of Christianity. The whole was divided into Jews and Gentiles, and in what an unhappy condition and temper do we find them? More rancorous difference, more mutual contempt, and more violent opposition never subsisted or reigned among men; they were indeed hateful, and hated one another.

But let us now, my friends, turn away our eyes from this ungracious view of human nature and human life. The gospel was designed to put an end to this discordant dangerous state of things. Our text invites us to the highly pleasing contemplation of a truly sublime and glorious scene of peace and love. The spirit of prophecy paints this lovely scene in all the glowing colours of the most beautiful imagery and descriptive comparison, thus: Psa. xlv. 6—11. lxxii. 3—9, 16—20. Isa. ii. 1—6 ix. 6, 7. xi. 6, to the end—Hos. ii. 18, to the end. Zech. ix. 9, 10. Agreeably to these ancient predictions, when the Messiah was born, his nativity was announced as the commencement of the æra of universal peace. Yea, a multitude of the heavenly host sung this ever memorable hymn, “Glory to God in the highest, on earth peace, good will to men.” When our Lord, therefore, instructed his disciples in the things pertaining to his kingdom, he particularly taught them to distinguish themselves by their love one to another.

The record of primitive Christianity in the Acts of the Apostles verifies this design of the gospel by many striking and impressive examples, as in Chapter ii. 41. to the end, and iv 31, 32. What words can be more express to our purpose than these in the second chapter of the Epistle to the Ephesians,

Ephesians, from verse 11. to the end? With this experience the Apostle's doctrine and exhortations agree, as delivered Chapter iv. 1—19. Of all this he draws a lively portrait at full length, 1. Corinthians xiii. 1. to the end. Thus we see the outcasts of the Heathen brought into the affectionate embrace of the Christian church, and the dispersed of Israel gathered into one. The enmity betwixt them was slain, and of twain, *i. e.* two contrary opposite bodies of people, *one* new man is formed, so peace is made.

We must confess, and we do it with grief and shame, that often, since that first display of the gracious influence of the gospel, the professors of Christianity have exhibited a very different character; but this can never fairly be imputed to the genius of their religion, but to their want of its proper spirit, or to their hypocrisy and corruptions resisting and counteracting its design and operations. Many instances, however, might be produced in every age of the church, and many living characters might be appealed to as illustrious examples of its conciliating efficacy. Sure I am, that if the pure gospel is received not as the word of man, but as it is in truth the word of the living God, it will work effectually in them who believe to the putting off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts. They will particularly put away lying, all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice, and be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven them. The peace of God will rule in their minds, they will be at peace among themselves, edify one another in love, and follow peace with all men.

Divided as they may be by religious denominations, external forms, and observances, or even by many distinct and opposite opinions, there are
great

great principles and a corresponding practice common to them all; these are ever attractive and fix them in mutual attachment and respectful love. Local and other incidental circumstances may too often occur to occasion temporary separations, painful schisms, and unnatural distance, or at least prevent a full visible communion; but these can never operate against their spiritual oneness and fellowship in the faith and love of Christ, in the practical design and tendency of Christian doctrine, and in the final hope, through grace, of eternal life.

At the throne of grace, and at the table of the Lord, their confessions and devotions possess a striking oneness of character. In concern for the glory of God, the honour of the Redeemer, and the salvation of precious souls, they are perfectly agreed. Can they ever differ as to the perpetual necessity and importance of a life of faith, of love to the Brethren, of benevolence and beneficence to all men, and of universal holiness? If in these things they are of one heart and of one mind, is not a sure foundation laid upon which to rear the compact and comely edifice of all the social virtues? Faith working by love will bind all the living stones in this spiritual building with the purest and most adhesive cement of inviolable friendship, till all things are gathered together into one in Christ Jesus.

This we know shall take place in the dispensation of the fulness of times. We have contemplated it as the subject of many prophecies and promises in the Old Testament. In the primitive church of the New Testament we have seen it in some measure realized. All its doctrines, laws, and ordinances, suppose or imply, or directly lead to such a blessed state of society. The scriptural character of Christians holds forth a security, in every individual member of the church, for the delightful harmony of the whole ecclesiastic body ;
and

and when that body is composed of all kindreds, and languages of men; when all the kingdoms of this world shall become the kingdom of our Lord and of his Christ; then shall the Lord turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent.

Till that happy day arrive, let us prepare for it by the growing liberality of Christian love, and by the united diffusion of all the blessings of the gospel of peace. When these are received with faith and affection, and their blessed influence fully felt, the heart will burn with fervent love, and the sacred flame spread from heart to heart, from family to family, and from one kingdom to another, till one ardent hymn of universal praise ascend, from the one altar of redeeming love, to the throne of God and the Lamb. *Then*, my friends, wars shall cease to the ends of the earth. We shall hear no more of rival nations or natural enemies. Men, having imbibed the spirit of the first and great commandment of supreme love to God, will find no difficulty in fully complying with the second, which is like unto it, in loving their neighbour as themselves. Nations, born at once by the regenerating influence of the truth and spirit of the pure and peaceable gospel of Christ, will have no more fear, or jealousies of injurious encroachment; they will not need the offensive or defensive barrier of a balance of power; they will find themselves much more secure by the universal equilibrium of conscious and confidential love.

O! Lord, hasten it in thy time; the vision is for an appointed time: at that time, as you heard well explained last night, it shall speak and not lie. Why may not every Christian society, and all denominations of Christian society, anticipate in their experience and relative situations, and exemplify to the world that happy state of things which we believe shall take place at the time appointed of

the father, and shall continue in the world for a thousand years? Though we cannot agree in all our views of divine truth, and therefore *must* have our separate churches to maintain our several distinct professions of Christian tenets, I have often thought that we might, with an equally good conscience, meet occasionally not only to converse, and pray, and sing praise, but to eat together the Lord's supper, in testimony of the faith and profession of fundamental principles, wherein we are more closely united than we are by other things removed from one another.

This truly holds in the conviction of our own minds, and in the judgment and approbation of that God with whom we have to do, among all true Christians of all denominations, by every act of their faith, by every exercise of their love, and when or where they at any time meet in the name of the Lord Jesus and perform spiritual worship. What then can make it unlawful to fix a time and place, for the public profession of such principles and dispositions? I cannot suppress the sentiments of high satisfaction which I felt at home, when the Missionary design combined in principle and pursuit so many different denominations of Christians, and which I am now permitted to enjoy with encreasing delight and joy in seeing the Missionary Society of London, and this vast assembly of Christian worshippers animated as with one soul in the love of Christ and of mankind. Let brotherly love continue; may it abound more and more in all the churches, till universal reconciliation obtain in the unsuspecting communion of all saints.

O! thrice blessed day! God of love, thy kingdom come! Prince of peace, let thy rest be visible and glorious! O! gracious divine spirit, fly like the peaceful dove over the field of universal nature, to produce, preserve, promote, and perfect the reign of kindness and of happiness till
 misery

misery be banished from the earth, murmurs be silenced, love and gratitude be excited, charity and generosity triumph, and all things which are on earth be reconciled to God, and to the whole world of the intelligent and moral creation.

Besides this enlarged prospect of happiness and love throughout this inferior evil world, we observe, in the

Fourth place, That the text adds the exalted prospect of a peculiarly intimate connection and friendship with the heavenly world; such a connection as shall both heighten our character and joys, and improve and perfect the Society there. Peace made on earth is to be accompanied with the reconciliation of all things in heaven.

We read of elect angels and their confirmation in a state of happiness: of them as of us Jesus is the glorious head; through him we, as well as they, are the elect of God, holy and beloved and preserved in Christ Jesus. The angels who stood in celestial excellence and perfection not only abhorred the apostacy of their proud rebellious companions, but also necessarily became the enemies of men, when they associated with devils and joined in daring conspiracy against the God of heaven, the king of glory. Their holy zeal for his honour burned as a flaming fire of wrath against his enemies, but when deity became propitious to man, they too were appeased. When Jesus reconciled men to God, and to one another—*all* things which are on earth—he also reconciled all things which are in heaven. Thus men and angels were gathered together into one family in Christ as their common head.

If they are superior to us by nature, by grace we occupy as high a place as they; we sit together in heavenly places; we are come to an innumerable company of angels; they feel no longer any shyness, distance, or opposition; they embrace us

as their friends and fellows; yea, our Redeeming Lord hath in some measure exalted us above them, making them ministring spirits to guide, and guard, and minister to all the heirs of salvation.

He giveth them a special and solemn charge concerning his ransomed people, which we find them ready and cheerful in undertaking, and ever faithful and active in executing. How grand and interesting is the representation of this in Isaiah vi. 1—4. The glory which had long filled their admiring eyes in heaven, now bursts forth upon earth, and they instantly fly to this new scene of divine greatness and grace. God manifest in the flesh is seen of angels. They cannot be satisfied with a transient view; they look into the mysteries of divine redeeming love, with the most steady penetrating attention, with the most eager solicitude of thought, of wonder, of enquiry, of delight.

No sooner do their quick comprehensive faculties receive than all their powers are exerted in communicating these new discoveries to the world immediately interested in them. Thus when the glory of the Lord shone round the shepherds of Bethlehem, to their fore amazement, the angel of the Lord was at hand to dismiss their fears, by announcing the birth of the promised Messiah, and directing them to the place, where they would find the son and Lord of David, the Saviour of the world. And suddenly there was with the angels a multitude of the heavenly host praising God, and saying, glory to God in the highest, and on earth peace, good will to men. When he was declared to be the son of God with power, by his triumphant resurrection from the dead, angels attended to relieve the anxieties, sooth the griefs, and revive the hopes of the despondent, disconsolate disciples. When he ascended up on high leading captivity captive, the chariots of God were twenty thousand,

thousand, even thousands of angels, while two remained on earth to testify of him, to direct the present temper and future conduct of the astonished disciples, and to promise his return in power and great glory.

Often since have they been employed in the kindest offices of compassionate care over the bodies and souls of men, in preventing evil or working deliverance, in directing and animating the labour of apostolic zeal, or in conducting humble enquirers to the best means of information and salvation. The sphere of exertion and influence opens and widens before their expanding benevolence and active powers; and as they proceed they collect the scattered treasures of divine science; learning from the church the manifold wisdom of God.

Indeed it may be said of them as of the believers of the Old Testament, that they without us could not be made perfect. Thus advancing in every kind of angelic improvement, by the full scope given to all the energies of their benevolent active natures, by continually doing and receiving good, they cease not to pursue the mighty plan of divine grace, till the Son of man send them forth to gather out of his kingdom all things that offend, and them which do iniquity, and to bring together all his saints from the four winds, to stand at his right hand in the final judgment, and to be for ever with him in the kingdom of his father. Is not this a wonderful reconciliation of things in heaven, and things on earth? A friendship between holy angels and redeemed men is formed and maintained by the infinitely loving design and conciliating powers of the gospel, which can never be broken. When all things here are dissolved they shall meet and live eternally together in heaven, without envy, or jealousy, or any possible discordance of sentiment, temper, or pursuit; yea, in all the high perfection of everlasting love.—What a beautiful grand representation of this harmony

is given in Revelation v. 5, to the end of the Chapter. I shall only add once more in the

Fifth and last place, That the design, exhibited in our text, seems to imply such an extensive communication of good, that the whole universe shall in some measure partake of it, in having its separate parts or collected influence employed to produce, or terminate in the highest possible perfection.—Though I have endeavoured to shew that the language of our text is primarily and principally to be understood of persons, that is, intelligent moral beings, even angels and men, yet not exclusively. God hath made nothing in vain, and therefore by every thing he will be more or less glorified.

The primeval state of man connected with his innocence a pure and useful and happy enjoyment of every thing around him. The transgression of man changed in a manner the whole system to which he stood related. Abusing his original dignified liberty by the vain assumption of independence, he sunk into the most humiliating bondage; every thing in nature perverted by his folly and guilt, partook of his fatal apostacy, and added to his degeneracy and misery.—As the Apostle Paul expresses it, “The creature was made subject to
“vanity, not willingly, but by reason of him who
“hath subjected it, so that the whole creation
“groaneth and travaileth in pain together until
“now.” God cursed the ground for man’s sake: hence at times the earth quakes, the mountains tremble, the sea roars; sometimes the guilty fears of man are alarmed by the awful frown of the black tempest, or the solemn peals of the loud thunder, or the sudden and successive flashes of the destructive lightning.

But these are not the only things threatening or fatal to man; they suffer more from what are called the good things of this life. Such is the perverseness of the depraved mind, that we can
scarcely

scarcely look on nature in her loveliest form without being betrayed into increasing vice and more swift destruction. How often have the comforts of this life attached the heart to the creature in preference to the Creator; to the pleasure of time and sense in preference to the joys of religion and the hopes of eternal life? How often hath the pursuit or possession of riches produced sordid avarice or shameless extravagance? Can we rise to great honour in the world without thinking of ourselves more highly than we ought to think, and despising others? Are not power and influence, which might afford protection and happiness to the feeble, the defenceless, and miserable, the more frequent occasions of oppression, mischief, and violence? Learning, instead of diffusing useful knowledge, oftener spreads delusion and error. The industry of study, of trade, and of commerce, while it hath been the parent and nurse of invention, of exertion, and of various improvement and happiness to individuals and society, hath too often corrupted both by a cruel rapacity abroad, and a vicious dissipation at home. Even the institution of government ordained of God for the benefit of society, and essential in every country to its good order, dignity, peace, and prosperity, hath too frequently by usurpation, iniquity, or violence, become a system of tyranny or corruption, and the source of spreading infidelity, irreligion, and immorality.

But notwithstanding so much perverted good, approved and practised iniquity, we are assured by our text and the gospel in general, that all these abuses and wickednesses shall be finally and universally subdued by the prevailing triumphing influence of the Christian system. Their own sin shall find them out and consume them, while on their ruins shall rise a new creation of men and things, distinguished by the glory and grace of God, and the goodness of renewed man. Then shall univer-
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fal nature wear a smiling aspect, and look with kindness and blessing on the reformed inhabitants of the earth. The sun shall not smite them by day, nor the moon by night. When mercy and truth are met together, righteousness and peace have kissed each other; "truth shall spring out of the earth, and righteousness look down from Heaven. Yea, the Lord shall give that which is good, and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn, shall come up the fir tree; and instead of the brier, shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Universal reconciliation, and universal improvement are inseparable. When swords are converted into ploughshares, and spears into pruning hooks, and the hostile rage of the camp into the peaceful labours of the field, how must this improved character of man and manners improve the order and harmony of the city, the beauty and richness of the country! Heaven and earth, men and things, shall be reconciled. No more shall learning cherish the pride of understanding, or impose on others the dictates of a vain philosophy. It shall become the sanctified guardian of sacred truth, unfold the mysteries, elucidate the prophecies, illustrate the doctrines, and recommend the morals of genuine christianity. No more shall navigation lend its aid to the excursions of piracy; the avarice and fraud of unlawful commerce; or the ambitious designs of foreign invasion and conquests:

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it shall be consecrated to the universal conveyance of the Gospel of peace, to the diffusion of its spirit through all the regions of the globe, and to all the mutual communications of love and goodness. In no place shall the throne of majesty be the seat of tyranny, nor the sceptre of power the scourge of oppression or persecution; but kings shall be nursing fathers, and queens nursing mothers to the church; for all the kingdoms of the world shall become the kingdoms of our Lord, and of his Christ. All the authority, power, and wealth of nations shall be devoted to the service and glory of God and the Redeemer, and shall every where be combined in the plans and works of goodness and mercy. "Thus saith the Lord, the Redeemer of Israel, and his holy one, to him whom man despiseth, and him whom the nation abhorreth, to a servant of rulers; kings shall see and arise; princes also shall worship, because of the Lord that is faithful, and the holy one of Israel, and he shall choose thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side; then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee, the multitude of camels shall cover thee, the dromedaries of Midian and Ephah: all they from Shebah shall come; they shall bring gold and incense, and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the house of my glory. The kings of Tarshish, and of the isles shall bring presents, and the kings of Sheba and Seba shall offer gifts." Yea *all* kings shall fall down before Messiah; *all* nations shall

serve him. Thus shall all things which are on earth, as well as all things which are in Heaven, be reconciled unto the God of love, in and by his infinitely beloved son.

Having said so much upon the great and gracious purposes of the Gospel as here set before us, let me now call your attention to the great principles which equally shew the certain accomplishment of this vast generous design; and the path and spirit of christian movement towards its happy and glorious attainment.

The first thing which here presents itself to our mind is, that the design, which we have been contemplating, is the design of God himself. In the 6th verse it is called the grace of God, in the 9th the will of God, in the 25th the dispensation of God; accordingly God, even the Father, is devoutly and gratefully acknowledged in the 3d and 12th verses; our translators, therefore, are well warranted in the supplement in our text, that it pleased *the Father*. Indeed we are taught throughout the whole sacred volume, that it originated in his own mind, without suggestion from any other. Prompted alone by self-moving love, his sovereign will gave it birth; his infinite wisdom contrived the whole plan, and gave it entire form; therefore his almighty power shall as certainly give it complete effect.

It was too grand and comprehensive to enter the heart of man or angel. As it could never have been thought of, so it could never have been pursued with effect but by an infinite mind, even by him who is the first cause and last end of all things in Heaven and on earth. Looking to it then as the object proposed by his infinite understanding and love, we cannot once suppose its failure, without derogating from his sovereignty or power, his wisdom or goodness. But ascribing, as we must, these and all perfections to him, we must believe that there never was, nor can be, difficulty or danger in the way, unforeseen or unprovided against, yea that every

every arrangement would be made to secure fully, and for ever, his glory in the highest possible harmony and happiness of earth and heaven. Many devices may be in mens hearts which may come to nothing, but the counsel of the Lord, it shall stand, and he cannot but do all things according to the counsel of his own will.

A second principle upon which we are here directed to rest our confidence of universal peace on earth, and eternal felicity in Heaven, is the personal worth and dignity of him to whom this great and good work is committed. The eternal Father hath put this into the hands of his own Son, by *him*, saith our text, hath he resolved to reconcile all things to himself; by him, I say, whether they be things in earth, or things in Heaven. This illustrious personage is said in the 15th verse, to be the image of the invisible God, the first-born of every creature, or, as the same truth is represented, Heb. i. 3. The brightness of the Father's glory, and the express image of his person. To prevent misapprehension, or misrepresentation of this account, as if it implied only a distinguished similarity of character, or highest pre-eminence in the creation of God, we find him often described by the titles, attributes, and works peculiar to real proper divinity. Thus without explanation or caution, or reserve of any kind, he is called God, Jehovah, and Lord of Hosts. He claims and receives the full honour of omnipresence, omniscience, omnipotence, immutability, eternity, and every divine perfection, and is accordingly worshipped by every sentiment and act of religious homage and acknowledgement.

If to produce an universe of matter from nothing, and then form it into worlds and creatures innumerable be the exclusive work of Deity, this too is the glory due and given to his name. Who then in Heaven is like unto him? Who among the sons of the mighty can once be compared to him? Moses was the first man in Israel, as being their deliverer

and legislator, yet in these high characters he only acted ministerially, and was truly faithful in all his house as a servant. But Christ was counted worthy of more glory than Moses, as being a Son over his own house, and inasmuch as he who hath builded the house hath more honour than the house; for every house is builded by some man, but he that built all things is God. Not only does he surpass in excellence and dignity, the most distinguished official characters on earth, but though we rise to Heaven, and to the highest order in the scale of created intelligence, we find not his equal. “For
 “unto which of the Angels said God at any time,
 “thou art my son, this day have I begotten thee;
 “yea, when he bringeth in this first begotten into
 “the world, he saith, and let all the Angels of
 “God worship him.” Thus it appears that he is before all things; that he is even the head of all principality and power, and that in him dwelleth all the fullness of the Godhead bodily. Is any thing then too great for him? If it is by him that God, even the Father, hath resolved to execute his grand designs, and if he hath undertaken the immense work, how can we doubt a moment of the reconciliation of all things in Heaven and on earth. Surely our help is laid on one that is mighty, for his name is called the mighty God!

But our faith and hope derive still farther encouragement and support, when we consider, in

The third place, The perfection of Christ in his mediatorial character and work upon earth. When God intended the reconciliation of the world by his Son, he required his assumption of our nature, his substitution in our place, and his full payment of all our debt to law and justice. Now all these we find to be the uniform doctrine of scripture. By the prefigurations of the law, by the promises and prophecies of the Old Testament, and by the history and doctrine of the New Testament, we have growing evidence, and repeated assurances of the truth concerning

cerning his voluntary incarnation, his vicarious obedience and passion, and his meritorious righteousness. This is laid down in our text as a sure ground of Christian confidence, respecting the final purpose of divine benevolence, for its glorious completion is stated as the certain and natural consequence of having made peace through the "blood of his cross;" as if the Apostle had said, the price of universal good is paid; law and justice have ratified the purchase, the glorious liberty and felicity of mankind are therefore proclaimed and sure. Not a single soul could be saved from eternal ruin, without the highest manifestation of the glory of God, and the most perfect vindication of the rectitude of the divine government. When Jesus finished the work which his father gave him to do, he fulfilled all righteousness, and at the same time established the law. When he suffered and died for our sins, he satisfied, yea, and glorified divine justice, and obtained universal and eternal redemption.

Not only can we entertain no doubt, but must feel the highest and fullest confidence in the perfection and universal efficacy of the atonement of Christ, as being the very thing demanded and appointed by the Supreme Governor of the world, offered by a person of equal dignity, his own Son, accepted as of infinite value and universal influence, and accordingly presented to the believing acceptance of the whole world. Hath Jehovah himself directed every eye to the foundation which he hath laid in Zion; and does he not thereby assure us of the final glorious erection, of the universal extent, and everlasting duration of the temple of mercy? Can he begin to build without counting the cost, or finishing the immense design? Shall Jesus of Nazareth, possessing the nature and entire character of Deity, undertake to save the world, and not execute his purpose? Shall the Prince of Life die, and in the article of death say, it is finished! and yet die in vain? Hath his whole life magnified the law,
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made it honourable, and hath his death been a real and declared satisfaction to divine justice, and shall not these insure the legal operation and exercise of mercy to the utmost extent of his loving design and of human necessity? In him reside infinite love and infinite merit; therefore he is the propitiation, not for our sins only, but for the sins of the whole world: Behold then the Lamb of God, who taketh away the sins of the world, and say we believe, and are sure, that, by him, God will infallibly reconcile to himself all things which are in Heaven, and which are on earth.—I shall only add,

Fourthly, that the high state of honour, authority, and influence, to which the justice and love of his father, and his own personal merit have advanced him, must banish every fear, and support and enliven our faith and hope, that by him God shall reconcile to himself all things which are in Heaven, and which are on earth. This is the doctrine of the text, the context, and of the scriptures in general. For this purpose it hath pleased the Father, that in him all fulness should dwell. He is therefore called in the immediately preceding verse, the head of the body, the church, and in chapter ii. 10, the head of all principality and power. Hence we read, that having by himself purged our sins, he sat down on the right hand of the Majesty on high, and that his Father appointed him heir of all things; that he is gone into Heaven, and is on the right hand of God, angels, and authorities, and powers being made subject to him; that God set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. The whole truth upon this important article is collected

in Phil. ii: 6—12; pointing out his supreme power and glory as the reward of his meritorious humiliation, and inseparably connected with his universal influence, and the loyal and devout homage paid him by all in Heaven and on earth.

Only consider how he rose to, and fills the throne of universal empire, and say if there is not in him a combination of powers to convince, convert, and sanctify a whole world of sinners, or punish his opposers with immediate and everlasting destruction. If there is power in acknowledged excellence and beauty to attract the eye and captivate the heart, in real grandeur to raise sublime sentiments, and in diffusive goodness to overcome evil, to excite gratitude, and create friendship, never were these displayed in such high and commanding perfection as in the condescending grace and exalted character of our blessed Lord and Saviour. Not light, nor all the worlds of light, and brightest sun in their centre, can in themselves, or by all their united influences, combine such an assemblage of beauty and glory as meets in him who made them all, and hath added to the goodness and greatness of creation the more marvellous grace of redemption. We lift our eyes, and are struck with the sight of the Sun of Righteousness, the light of this world, of all worlds, the glory of Heaven, the brightness of the father's glory, and the express image of his person. Here is one fairer than the sons of men, the only begotten of the Father, full of grace and truth—Immanuel, God with us. Is it any wonder that he should be called the beloved Son of God, the desire of all nations? When he shews himself, must he not draw all men unto him? If the eye opens upon a character so transcendently great and good, lovely and loving, must not the heart follow, and fix on him with supreme delight and admiring gratitude? We are not, however, to expect these effects from mere sensible representation, but from the communication of the truth concerning him, concerning God, and concerning

concerning our salvation. For this end he is said to be full of truth; he is made of God unto us wisdom; in him are hid all the treasures of wisdom and knowledge. Why do men see no form nor comeliness in him that he should be desired, but because the God of this world hath blinded their eyes, and they love darkness rather than light. Distinguished as different places and ages have been by the acquisitions and discoveries of science, never hath the world, by its own wisdom, known the true God. This ignorance hath rendered men in general equally inattentive and insensible to the true representation of his character and will, in and by his Son. But he came, and will proceed in his design, to dispel all this darkness by the blessed persuasive force of truth. He asks not, nor will accept of a blind devotion. He will come at the heart through the understanding. His plan therefore of universal empire is by the dissemination of knowledge; it is by making known to men the mystery of the will of God, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he shall gather together in one, all things, both which are in Heaven, and which are on earth, even in himself.

Slow and partial as his progress hitherto may appear, it is sure, for he is full of *grace* as well as truth; his instructions are conveyed in the clearest and simplest form with the most wonderful condescension, persevering patience, and gracious accommodation to the capacities and circumstances of men. "Behold, saith the Lord, my servant
 "whom I uphold; mine elect in whom my soul
 "delighteth: I have put my spirit upon him, he
 "shall bring forth judgment unto the Gentiles.
 "He shall not envy nor lift up, nor cause his voice
 "to be heard in the street. A bruised reed shall
 "he not break, and the smoking flax shall he not
 "quench: he shall bring forth judgment unto
 "truth. He shall not fail nor be discouraged, till
 "he

“ he have set judgement in the earth, and the isles
 “ shall wait for his law.” Indeed this divine influence was upon him without measure, not only for his own comfort and encouragement, but for all kinds of illuminating, sanctifying, and saving communications to the world. Thus he is introduced, *Isaiah xi. 2—6.* “ The spirit of the Lord
 “ shall rest upon him, the spirit of wisdom and
 “ understanding, the spirit of counsel and might,
 “ the spirit of knowledge and of the fear of the
 “ Lord, and shall make him of quick understanding in the fear of the Lord; and he shall not
 “ judge after the sight of his eyes; neither reprove
 “ after the hearing of his ears; but with righteousness shall he judge the poor, and reprove
 “ with equity for the meek of the earth; and he
 “ shall smite the earth with the rod of his mouth,
 “ and with the breath of his lips shall he slay the
 “ wicked. And righteousness shall be the girdle
 “ of his loins, and faithfulness the girdle of his
 “ reins.” So that, as in verse 9, 10, “ The earth
 “ shall be full of the knowledge of the Lord as
 “ the waters cover the sea. And in that day there
 “ shall be a root of Jesse, which shall stand for an
 “ ensign of the people: to it shall the Gentiles
 “ seek, and his rest shall be glorious.” With such a mind, manner, and influence, must not his religion spread and prevail till it finally triumph over the ignorance and errors, the prejudices and passions of the whole world, especially when following out the reference in our text, we contemplate all this marvellous grace, as clothed with authority and power equal to its benevolent intentions and beneficent operations.

He is exalted to be a Prince and a Saviour; he hath on his vesture and on his thigh written ‘ King of Kings and Lord of Lords.’ Where then is the kingdom, country, or clime into which he may not enter or cannot enter, when he pleases? As Creator he can claim the whole earth and its inhabitants as his exclusive property; as Redeemer he

can justly insist upon the full possession of his purchase; as raised up and glorified at the Father's right hand, hath he not power given him over all flesh, that he should give eternal life to as many as the Father hath given him?

Hath not the Lord said unto our Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning thou hast the dew of thy youth. Possessing then all the attractions of personal excellence and worth; all the inclination and wishes of the purest and most enlarged benevolence; all the knowledge necessary to convince and instruct the world; all the grace, means, and influence adapted to the necessities of sinners, and his design of saving them; indisputed authority to command universal acknowledgement, and equal power to punish the disobedient, may we not rely on him fully and without suspicion for the publication of his gospel, the erection and establishment of his throne, and the success of his administration in every region of the globe? Shall not men be blest in him, and all nations call him blessed?

If his favour and salvation are refused, and authority resisted, can he not, shall he not bring upon such despisers wrath to the uttermost? Every obstacle shall give way, and every enemy be reconciled or slain when he takes unto him his great power and reigns. He begins with condescension to teach and persuade; with grace in his heart and countenance to draw; with the sceptre of peace in his hand to require and invite to a cheerful submission, and by the spirit of love and truth to convert and sanctify men to himself and his service. But after his goodness, long suffering, and patience have made the full trial of human nature which his infinite wisdom had prescribed, he

he will not wait a day or an hour longer; he will not leave an enemy to dispute his sovereignty; to oppose or retard the progress and triumphs of his religion; to disturb the peace or defile the purity of his church and kingdom. In vain shall the heathen rage, the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, let us break their bands asunder, and cast away their cords from us, for he that sitteth in heaven shall laugh, the Lord shall have them in derision.

Then shall he speak to them in his wrath and vex them in his sore displeasure; he shall break them with a rod of iron, he shall dash them in pieces like a potter's vessel. Thus shall his enemies be clothed with shame, but upon his head shall the crown flourish. He shall have dominion from sea to sea, and from the river to the ends of the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. Thus having made peace through the blood of his cross, shall he reign as Prince of Peace, reconciling all things unto his father, and unto himself, whether things on earth or things in heaven. And of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. Suffer me now to close this discourse with a few plain inferences.

In the first place, it follows from what hath been said, that the Christian religion is entitled to the best reception among men. It first began to be spoken by the Lord, and hath been confirmed unto us by them that heard him, God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will. Independent of miraculous attestations, even his doctrine and manner of teaching exhorted the confession of enemies,

that never man spake like this man. The intimate knowledge of his disciples, encreased to them the evidence of his divine mission, and hath transmitted to us a pure and perfect testimony. Well might they say, who with their own eyes beheld his glory, the glory as of the only begotten of the father, full of grace and truth, "We have not
 " followed cunningly devised fables, when we
 " made known unto you the power and coming
 " of our Lord Jesus Christ, but were eye witnesses
 " of his majesty, for he received from God the
 " Father honour and glory when there came such
 " a voice to him from the excellent glory, this is
 " my beloved son in whom I am well pleased.
 " And this voice which came from heaven, we
 " heard when we were with him in the holy
 " mount."

Thus was ancient prophecy ratified, and future confidence directed and established; but the argument which our subject chiefly presses upon us, is that which arises from its intrinsic excellence and grandeur, and its visible moral effects. Can we contemplate the manifest design and tendency of Christianity, without ascribing to it a perfection of beauty, majesty, and goodness, which never belonged to any other system, which not only merits a preference of regard, but which justly commands reverent attention and eternal wonder of the whole intelligent creation? Were ever such enlarged and exalted views given of the character and government of God? Were there ever such commanding majesty and laws? Such inviting beauty, such overcoming grace? Can we attend to the ministry of reconciliation without admiring his love, his wisdom, his power, his holiness, his justice, his faithfulness? When we think how the person, character, and work of Christ, as the Redeemer of a lost world set these before us in full and glorious illustration; what a profusion of the richest and best blessings is poured upon us by his mediation and influence; how freely these inestimable

mable benefits are bestowed ; how fully they satisfy the heart ; how much they are designed and calculated to produce and promote individual excellence and enjoyment, and universal goodness and happiness ; do we not in these things recognize a true and divine religion ? Is it not then a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners ? Behold now is the accepted time, now is the day of salvation.

Secondly, We are warranted to infer the honour and importance of Missionary zeal and service. These are evidently conformable to the divine purpose, and precept, and promise ; therefore are lawful. Gratitude obliges us to publish and recommend the goodness of God, and the grace and truth of the Saviour of the world ; brotherly love requires our closest attention and most active exertions in advancing as far as we can the best interests of our fellow men. But the subject upon which we have been discoursing urges these upon us not merely as duty, but the most important and honourable service in which we can engage. We have seen that it is the plan of God, his principal plan ; he hath made every thing else subordinate to it. His own Son steps forward at his call, as the only person in the universe able and worthy to undertake and accomplish the reconciliation of heaven and earth. Not only hath he collected and shall he put into operation all the influences of nature and providence, but the personal agency and almighty energies of the eternal Spirit are requisite, and shall be employed to complete the universal restoration of human nature to the favour and image of God. Can that then be a little thing ? Must it not be the greatest conceivable thing which stands forth with such distinguished pre-eminence in the mind, and works, and ways of Jehovah himself ? Must we not attach to such a thing the highest importance ? Indeed the prospect which it opens to man, contrasted with his

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circumstances

circumstances as a guilty degenerate creature, strongly mark its peculiar importance: to raise him from the deepest depravity to the most exalted perfection of nature and character; from being a child of wrath to be an heir of God and of eternal life; to make a world of sinners a kingdom of saints, and to translate them finally to the kingdom of heaven, must strike us as a scheme of such magnitude and extent that every thing else must sink into insignificance compared with it. To be permitted, still more to be commanded and encouraged to take a part in such a work, must be felt and acknowledged as the highest honour of which human nature is capable. Whatever then others may say of our Missionary plans and conduct as weak and foolish, deserving only pity or contempt, let us rejoice in the sanction of divine approbation, and in the high honour of being workers together with God. And who can harm us if we be followers of that which is good to the souls and bodies of men, which hath the promise of the life which now is and of that which is to come?

It follows in the third place from what hath been said, that peculiar qualifications are necessary to the faithful discharge of Missionary duty. The service is indeed honourable, but it is also arduous. The design and work allowed to be so important, must be attended with many difficulties, and require a wise, laborious, and able execution. I mean not that this work should not commence or cannot go on without great literary talents and worldly patronage or influence. Whatever may be the occasional use or advantage of these, we must seek qualifications of a very different and superior nature for the business of Christian Missionaries. They must be men of tried faith, piety, purity, and patience. We cannot be too cautious in the trial of their character, or too careful in the tuition of their minds. They should appear to us to be thoroughly sound in their principles and
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under serious deep impressions of the truth, men of enlarged scriptural knowledge, good capacity, and good utterance; of a humble, meek, quiet, and patient spirit; not easily provoked; dead to the world; eminently spiritual, holy, heavenly, laborious, and persevering. The nature and importance of the service demand every Christian grace, virtue, and temper in the highest degree. While we therefore acknowledge the divine condescension and kindness in countenancing and animating our first exertions in this glorious cause by an extraordinary excitement of the Missionary spirit, and it is our duty to cherish and direct it wherever we find it, yet experience also must convince us of the necessity of the most deliberate, strict, and patient examination of every candidate. He may shew himself possessed of considerable gifts, and yet not give satisfactory evidence of grace. We may have no doubt of his personal religion, and yet not find all the talents and temper which we judge requisite for a Missionary. They should not be young in years, nor novices in religion; and perhaps a very considerable time should be insisted on for their trial, ere a final approbation is obtained. Such should be our anxious care to find out them who are worthy, but we must beware in exercising this solicitude, of trusting to our own judgment, or their abilities; the work is God's: to him therefore we must commit our cause as being his own, and depend on his blessing and spirit alone for counsel, aid, and success. To conclude, does not our subject and the design of our meeting call upon all the friends of Evangelical Missions, to recommend the gospel and its propagation among the Heathen, by exemplary lives. When our temper and conduct correspond to our public professions, we most effectually put to silence the ignorance of foolish men. When they see us meeting for prayer, let them have no reason to say that we neglect it in our closets or families. When professing to use the best means, in dependance on the

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the Spirit of grace, for renovating the character of the Heathen world, let us put off from ourselves the old man of sin, with his deeds, which are corrupt, and put on the new man which after God is created in righteousness and true holiness. When we aspire to be the instruments of universal reconciliation, let us be at peace amongst ourselves, walking in love one towards another, as Christ hath loved us. Behold how good and how pleasant it is for Brethren to dwell together in unity. We have many adversaries; let us arm ourselves against them with the same mind which was in our Lord. If we imbibe his spirit and walk as he walked, we need not be discouraged by the suspicions or accusations of enemies. We may boldly say the Lord is our helper, we will not fear what man can do unto us; we shall be more than conquerors through him who loved us, and even our Missionary labours shall not be in vain in the Lord. If still men shall revile us, and speak all manner of evil against us falsely for Christ's sake, let us not render railing for railing; let us bless them who curse us, and pray for them who despitefully use and persecute us; let us shew that in seeking the salvation of the Heathen we are not unconcerned for our Brethren at home; that we preach peace to them who are near as well as to them which are afar off. We beseech every sinner in this great assembly to be reconciled unto God: we cannot convey this joyful sound to every ear, but this Missionary Society and many others will proclaim it as far and wide as divine influence, and the public liberality, shall enable them. It is their prayer that all ends of the earth may see the salvation of God, for it is their faith, that it hath pleased the father that in Christ should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven. Amen, and Amen.

THE APOSTOLIC MISSIONARY,
EXEMPLIFIED IN THE QUALIFICATIONS AND
CONDUCT OF ST. PAUL.

A S E R M O N,

PREACHED BEFORE

THE MISSIONARY SOCIETY IN LONDON,

AT CHRIST'S CHURCH, SPITALFIELDS,

May 11, 1798,

BY GEORGE WEST, A. M.

OF ST. EDMUND HALL, OXFORD; AND RECTOR OF STOKE,
NEXT GUILFORD, SURREY.

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SERMON IV.

ACTS ix. 15, 16.

He is a chosen Vessel unto me, to bear my Name before the Gentiles, and Kings, and the Children of Israel: for I will shew him how great Things he must suffer for my Name's sake.

THERE is no office which a mortal can possibly sustain of equal dignity and importance with the ministry of the Gospel; as it is an office deriving its authority from the appointment of God himself, and promoting, in its effects, the glory of the Saviour in the salvation of his people.

To impart the knowledge of this salvation to others, is the highest ambition that can actuate the human breast; an ambition which filled the souls of Prophets and Apostles; an ambition which peculiarly animated the strong affections of the great St. Paul, and gave an ardour, an energy, to all his ministrations. Unbounded in his desires of promoting the interest of Jesus in the world, we behold him unwearied in his labours, flying from country to country with the Gospel of his Saviour in his hand; and his matchless zeal, his warm benevolence, are recorded in history as a bright instance of the exercise of that extensive charity to sinners, with which a breast, feeling the sacred fire of divine love as his did, perpetually glows, and is constantly familiar.

St. Paul is a character to which our attention is naturally excited, when we have in contemplation a Mission to the Heathen; and to all who are pos-

fessed of such lively sensations of soul, as Missionaries ought to possess, we cannot but propose him as a character to be carefully studied, and closely imitated.

He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will shew him how great things he must suffer for my name's sake. From which words we will consider,

First, St. Paul's designation to his office by Jesus Christ.

Secondly, his discharge of that office; and,

Thirdly, his trials and opposition, with his conduct under them.

First: St. Paul's designation to his office by Jesus Christ.

St. Paul was an instrument raised up for great usefulness to the world. He was separated in the divine decree from his mother's womb; "separated to the Gospel of Christ." From the time of his call to the apostleship, his zeal and talents, formerly misguided and misapplied, were directed into a proper channel, and devoted to the service of him who gave them.

He was designed for a noble employment. He was a chosen vessel filled with the rich treasure of the Gospel, which he was to convey to others—a vessel fitted for the Master's use. For this purpose his soul had tasted that the Lord is gracious. He was called to an acquaintance with Jesus Christ, and had felt the efficacy and the happiness of being made a partaker of his salvation. He had, indeed, found a Saviour precious, and was destined to impart the knowledge of a precious Saviour to others. This was to be his whole occupation. To this he was chosen of Jesus Christ: he was to be his servant, engaged in his cause; and a wide field was opened for his exertions—To bear Christ's name amongst the Gentiles, and kings, and the children of Israel.

To spread the name of Jesus amongst sinners hitherto unacquainted with him—to make him known

to the ends of the earth—to stand forward as an earnest contender for the faith once delivered to the saints—to convince the Jews, from their own scriptures, of the validity of the Messiah's character, and of the truth of his mission—to declare the fulfilment of the Prophecies in him, were works of no small importance, and of no little difficulty; works which required more than human ability to perform. And who is sufficient for these things, but a chosen vessel of the Lord? one eminently set apart for the undertaking, and qualified with those gifts of grace which God imparted in no scanty measure to this great Apostle? He was to bear Christ's name to the Gentiles; he was to open their blind eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they might receive forgiveness of sins, and inheritance amongst them which are sanctified through faith that is in him. Acts xxvi. 18.

Delightful and exalted employment! To proclaim the name of Jesus to nations wandering in the wildest error, and beclouded with the grossest blindness: to proclaim him a light shining upon a benighted world; a light dispelling the mist of ignorance, and opening the brightness of truth: to publish the glad tidings of redemption to people held captive in the strongest bonds of Satan; and to be made the honoured instrument of turning them to God; a God not of inflexibly stern justice, but of tender mercy in his Son. What office so important! what office so honourable! what office so delightful as this!

Well might the Apostle Paul esteem it a remarkable privilege to be so wonderfully regarded of his God: well might he in the exuberance of his grateful soul exclaim—"To me who am less than the least of all Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." He saw their deplorable situation of distress, and where his Saviour commanded, he gladly flew

to their relief. The necessity of the case demanded the warmest exertions of his vigorous mind; and in the strength of his Saviour we shall see him enduring all things, and becoming all things, if by any means he might save some; which leads us,

Secondly, To review his discharge of the office to which he was appointed.

For the work to which St. Paul was destined he was peculiarly fitted. Possessed in an enlarged degree of the "mind which was in Christ Jesus," that benevolent spirit which filled the breast of incarnate Deity, was particularly visible in this his favoured servant. Paul followed Christ; and as no one amongst the primitive preachers of the Gospel was more acquainted with the Redeemer's glory, so no one evinced a stronger attachment to his Master's cause than he did. St. Paul was appointed to an office from which he felt no inclination to shrink, but which he delighted to discharge; and in the discharge of it he discovered an uncommon zeal; not however "the blind and furious zeal of a bigot or fanatic, but the generous ardour of one who knew the truth, and felt the unspeakable importance of his commission." His object was the introduction of truth amongst persons unacquainted with her sacred character, and her manifold excellencies; and truth with him needed no apology: he spake with boldness, no one making him afraid. His was a peculiar appointment; it was to go to the Gentiles; people who had served idols, the works of their own hands, wood and stone; people enslaved to the basest lusts, and the most inhuman practices. These enormities he was not merely to counteract (by his doctrines) in the extent of their influence, but to abolish the practice, and introduce into the breast a detestation of them. In this undertaking he readily engaged; desirous, under a divine blessing, to turn them from dumb idols to serve the living and true God; and he wonderfully succeeded in it, by preaching the
name

name and the truths of Jesus ; for monsters of iniquity became shining monuments of the Saviour's victory over sin and corruption.

Behold him, for instance, at Corinth, making the experiment ; attempting to reduce debauchees and profligates to temperance and sobriety. He does not enter on a laboured argumentation—he does not reason with them on the incongruity of such practices with men of science and character, or consider them as actions debasing human nature far beneath its dignity—he does not try the power of moral suasion. Paul was indeed acquainted with the polite and admired literature of the age, but here he knew its inefficacy, and was well aware that it was too highly appreciated when supposed capable of restraining the passions within the bounds of decency and order ; he had seen its inutility in the instructions of the most celebrated philosophers, and learnt that the dogmas of the profoundest sages were only scientific conceits, more admirable as matters of ingenious speculation, than as efficacious motives to a regular and moral conduct. Hence he lays aside all that elegant erudition which he had acquired in the school of Gamaliel, and, as a disciple of the blessed Jesus, determined to know no other name but his, to speak of nothing but him who was crucified as the restorer of mankind to decency and order, the only sufficient mean of counteracting and overcoming the evils and corruptions of life. Such is his declaration, when addressing the Corinthian church: *And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you save Jesus Christ and him crucified.* 1 Cor. ii. 1, 2. In this one point the Apostle conceived all true wisdom to centre. To know Christ crucified was with him the sublimest knowledge ; because in Christ crucified the wisdom of God was wonderfully displayed. *We preach Christ crucified, unto the Jews a stumbling-*
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block ;

block; and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 1 Cor. i. 23, 24. Here the whole Deity is displayed. In the crucifixion of Christ, the otherwise discordant attributes of God are reconciled: justice receives her righteous award in the death of the substitute, and mercy smiles on man. In this wonderful transaction more of God is discovered, than ever was made known to mortals before. His Majesty is seen; in that an infinite evil required an infinite atonement, and sin was no otherwise pardonable than by the death of his beloved Son. Here his great wisdom shines conspicuous: here his power is marvellously displayed; since human redemption was too difficult a work for any to attempt but God, and infinite power was necessary to complete the work, and carry it into effect. In this doctrine of Christ crucified are discoverable glory to God in the highest, and on earth peace: the honour of the lawgiver is in perfect consistency with the salvation of the sinner; God can be just, and the justifier of him that believeth in Jesus. It is in this glorious transaction, that the redeemed sinner reads his ruin, and his delivery. Here he beholds an avenging adversary; here he sees a pardoning God; here he acquires peace to his hitherto burdened conscience; here he obtains life to his dead soul; here his heart is cheered with the sight of a heavenly Father reconciled, and here he learns to estimate the favour. Contemplating the Saviour's dignity and debasement, he wonders and adores; wonders at the immensity of love which brought the Lord of life and glory from the realms of bliss, to tabernacle amongst the sons of men; and beholding him, who, being in the form of God, thought it not robbery to be equal with God, taking upon him the form of a servant, and made in the likeness of man, and being found in fashion as a man, humbling himself, and becoming obedient to death, even the death of the cross,

cross, his thankful soul, lost in sweet surprize, adores the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor, that we through his poverty might be rich; rich in all the blessings of grace, as earnest and pledges of the riches of glory. Beneath the cross he reads the enormity of guilt, and the extent of forgiveness. Beneath the cross he sees sin, death, and hell, vanquished and spoiled for ever; heaven opened to his view, and himself an heir of God, and a joint heir with Christ, born to an inheritance incorruptible, undefiled, and that fadeth not away; an inheritance which is his unalienable right; an inheritance of which no stratagem or force can divest him, but which is reserved in Heaven beyond the reach of every enemy. Such are the views presented to the mind of the Christian at his Saviour's cross. Admiring the grace which brought him to esteem this Saviour, and his bleeding, dying love; his compassions are excited for others; his heart expands with desires for their happiness in the enjoyment of the same blessing. Thus was Paul affected: rescued himself from the power of Satan, and translated into the kingdom of God's dear Son, he could not but testify what he had seen and heard. He preaches Christ crucified at Corinth, and monsters of licentiousness are transformed by the renewing of their minds; their souls are washed from their pollution, and rendered apt habitations for the residence of God himself: *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* 1 Cor. vi. 9, 10, 11. But it was not merely at Corinth that the Apostle preached Christ crucified. Attend him, Brethren, at Ephesus, proclaiming the name of Jesus to idolaters

and magicians, and many that believed came and confessed and shewed their deeds; many also of them which used curious arts brought their books together and burned them before all men; not ashamed to own their guilt; not afraid to attach themselves to the disciples of the crucified Jesus. The worshippers of Diana became the worshippers of the Lord, and great grace and prosperity in the faith was amongst them.

It would be to trespass on your time to be more minute on this point. Suffice it to say, that Paul was unbounded in his desires, and unwearied in his exertions; his enlarged soul comprehended a vast extent of labour; nor could any thing intimidate or discourage him in the exercise of his function. He was willing to devote himself to that Saviour who gave his life a ransom, and he was desirous that every creature should hear the Gospel report. Intrepidity and firmness were distinguishing features in our Apostle's character; love for his Redeemer being ever operative upon his heart, raised him superior to opposition, and rendered difficulties light. Steady to one point, neither threats nor tortures could make him desist from his purpose. "The solemnity of tribunals; the presence of governors; or even the tumult of an enraged multitude, took nothing from his fortitude, and added both grace and dignity to his persuasive eloquence." Paul in his ministerial character was always the same; and whether traversing distant countries, and exercising his ministry amongst heathen nations; standing before Agrippa, or sitting in the Synagogue of the Jews, his one end and aim was to make Christ crucified known to their souls, and introduce his religion amongst the benighted and the ignorant. His doctrines were doctrines according to godliness; and God gave his blessing to his own truth. The world received the glorious testimony, and the effects were visible to all around. In his admirable Epistles, he not only

only states the nature and tendency of his doctrines, but exhibits an exemplification of the efficacy of divine truth, in an appeal to the characters of those who had embraced it. Thus to what we have already said respecting the Corinthians, we may add his address to the Ephesian church: "You hath he quickened who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. Ye were sometimes darkness, but now are ye light in the Lord." Glorious effects of the knowledge of Christ crucified, by which the flesh is subdued to the spirit, and crucified with its affections and lusts; by which men are made new creatures, in whom old things pass away, and all things become new!

When writing to the church of Colosse, our Apostle says, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your love to the saints;" those holy persons who are separated by a Saviour's power from the world that lieth in the wicked one; "for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel, which is come unto you, as it is in all the world, and bringeth forth fruit as it doth also in you, since the day you heard of it, and knew the grace of God in truth."

The Thessalonians also are characterized as persons "to whom," says Paul, "our Gospel came not in word only, but also in power, and in the Holy Ghost, and ye became followers of us, and of the Lord."

Such, Brethren, was the event of a Mission to the Heathen in the apostolic age: God crowned the

labours of his faithful servant with abundant and lasting success; and the name of Jesus, which he bore to the Gentiles, became a praise in the earth. Still the same ignorance, blindness, and evil, subsist in the world as did in the Apostle's day. Countries, with which he was unacquainted, have come to our knowledge; and all those savage cruelties and enormities, which make a refined European shudder, are exercised and perpetrated amongst them: "For look on the various wild and uncivilized
 " tribes of men, of whatever name or colour, which
 " our ambition, or avarice, or curiosity, have discovered in the new or old world, and say, if the
 " sight of human nature in such crying distress, in
 " such sordid, disgraceful, and more than brutal
 " wretchedness, be not enough to make us fly with
 " ardour to their relief and better accommodation*," Ourselves acquainted with a Saviour; ourselves blessed with an hope full of immortality; ourselves privileged with a scene of consolation and of glory: surely our desires must be excited to send them the welcome, the joyous report, that to them
 " there is a Saviour born." Blessed be God for the encouragement he has afforded in the success of Missions to the Heathen heretofore. His Gospel has within this century been carried to distant countries, and it has wonderfully spread†;

What glorious events may not be expected from

And still it spreads. See Germany send forth
 Her sons‡, to pour it on the farthest north.
 Fir'd with a zeal peculiar, they defy
 The rage and rigour of a polar sky,
 And plant successively sweet Sharon's rose
 On icy plains, and in eternal snows.

COWPER.

* Bishop Hurd's Sermon before the Society for the Propagation of the Gospel.

† *Vide* Gillies' Historical Collections; and Periodical Accounts relating to Moravian Missions established among the Heathen.

‡ Moravian Missionaries in Greenland; *vide* Krantz.

a Mission

a Mission to the Heathen, since there is every thing in the command, every thing in the promises of God to encourage the Missionary in his weighty undertaking. He goes out for God, and he shall have the support of God. His trials may be great; his difficulties may be numerous and various; yet here he has counted the cost: he knows the human heart; he is acquainted with the natural enmity of mankind against God and his ways; and, whilst as a Christian believer, feeling a Saviour's love constraining him to speak in his name, his hopes and expectations of success, perhaps, are lively and extensive, he is aware (and he lives under the impression continually) that his own life may eventually fall a sacrifice to the vengeance and rage of malice and of ignorance. Yet here his God supports him; keeps him from timidity and dread, and teaches him to cast all his care upon that friend who careth for him. This was Paul's conduct, as we are to consider,

Thirdly, by reviewing his troubles and trials, and his conduct under them.

That man has no proper idea of the Christian ministry, who supposes it to be a life of ease; a life free from anxieties and trials. The Minister of Jesus Christ must and will be, in a greater or less degree, conformed to his Saviour in suffering; and if ever a persecution arise, those who have stood in the front of the battle, as resolute and determined opponents of sin and of Satan, will probably be the first victims of the persecutor's rage. It must be confessed, however, that in our nation, and under our laws, we are in a great measure exempt from outward trials; but it was far different in St. Paul's days, and it may possibly be far different with the Missionary to the Heathen. When Paul lived, the Ministry was the road to martyrdom; yet this did not intimidate or deter him from his purpose, for he was willing not only to be bound, but to die for the name of the Lord Jesus. He knew that he was the suffering
disciple

disciple of a suffering Master, and that as Jesus endured the cross previous to his glorification, so must all who follow him to his kingdom. Under all he derived consolation from the support of his Saviour. His Saviour's work was to be accomplished, and he was well assured in his mind, that whilst his Saviour had any employment for him in his gracious service, he would protect him. "A Minister of the Gospel" (as Mr. Whitfield was accustomed to say) "is immortal till his work is done:" and though stripes, bonds, and imprisonments awaited Paul, these did no injury either to himself, or the cause he had espoused; as patience was wrought in his own soul, and the church was emboldened by his bonds.

Our Apostle's ideas of the Christian Ministry were just what they should be: he viewed himself as entered on an active service, and a service of opposition to the maxims of a vain and wicked world, and the schemes and machinations of Satan. Of course Satan would stir up his adherents to opposition against a man who so determinately attacked him; a man by whose preaching his kingdom was shaken. This Paul well knew; for the Holy Ghost witnessed in every city, that bonds and afflictions abode him; but these things did not move him from his steadfastness; he knew whom he had believed; he was well acquainted with him who had promised, "as thy day is, so shall thy strength be;" and who had assured his followers, "I will never leave thee nor forsake thee." Under the impression of these promises he ventured boldly in the name of Jesus amongst men, and though persecuted from place to place, he ceased not to witness, both to small and great, repentance towards God, and faith towards our Lord Jesus Christ. His aim and desire was to give no offence in any thing, that the ministry might not be blamed; but in all things to approve himself as the Minister of God, *in much patience, in afflictions, in necessities, in distresses, in stripes,*
in

in imprisonments, in tumults, in labours, in watchings in fastings, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour, and dishonour; by evil report, and good report: as a deceiver, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. ii Cor. vi. 3. 11. *He was troubled on every side, yet not distressed; he was perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body.* ii Cor. iv. 8. 12. All that Paul endured he accounted of no importance whatever; for our light affliction (says he), which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. He calls that light affliction, which many of those who profess to be followers of him, would denominate grievous trials; he says, light affliction, when—what had he not endured? Hear his own words; ii Cor. xi. 23. 27. *Are they Ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, &c.*

Instead of repining at the dispensation of his Saviour towards him, he rejoiced that he was counted worthy to suffer shame for the name of the Lord Jesus. Upheld by his Saviour's grace, trials lost their distressing nature, and were converted into blessings: he had even learnt to glory in tribulation, knowing that tribulation worketh patience, and patience

tience experience, and experience hope, and hope maketh not ashamed. So much was his holy soul devoted to his Master, and so desirous was he of spreading his name amongst men, that he did not count his life dear unto himself, that he might finish his course with joy, and the Ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God. Acts xx. 24. And in the near approach of his last suffering, when eternity was upon his thoughts, he indicates no sorrow of mind with respect to the afflictions he had undergone: he drops no hint that he wished to shrink from the last season of trial. Lo! with what cheerfulness he speaks: *I am now ready to be offered up, and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of glory, which the Lord the righteous Judge will give me at that day.* ii Tim. iv. 6. 8. I have a desire to depart and be with Christ; for when I am absent from the body, I am present with the Lord.

The whole of St. Paul's conduct was but a proof of the efficacy of his grand doctrine: Christ crucified, as brought into the experience of the soul; as ruling the heart, and regulating the conversation. He lived upon Christ crucified; the cross of Christ was his glory, and by it he was crucified to the world, and the world to him. Paul's love to his Redeemer was fervent indeed, and whilst engaged in his service, he felt no disposition ever to abate in the faithful declaration of his name: for truth (as a good writer observes) "is not to be abashed by ridicule, or to be discouraged by opposition; the conviction it imparts is too strong to yield to the capricious sway of popular opinion; the mind which it renews is of too firm a texture not to esteem a place near the standard of the cross the highest post of honour; and too deeply attached to the Captain of Salvation to desert his honour-

“ able interests. Pleasure and fame, crowns and
 “ empires, are but an atom in the balance when
 “ weighed against the unsearchable riches of Christ;
 “ contempt and reproach are no disgrace when en-
 “ dured for his name’s sake; and the loss of life
 “ itself is gain, when the sacrifice is to be made at
 “ the foot of the cross*.”

In this faint delineation of the Apostle Paul’s character, I have attempted to exhibit an idea of a Missionary to the Heathen. Success attended this faithful Servant of his Master, not because he was zealous in his service, and active and unwearied in his exertions, but because he preached Christ crucified; and because, in his scheme, Christ was all.

And this, it must be remarked, is the preaching which subjugates, and will subjugate, the world to the authority of Jesus†. This is the preaching which the Members of the present Society have found to be the power of God to the salvation of their souls; and having experienced its energetic operation in their own conversion to God, and knowing the excellency of the Gospel, in the sweet consolation it

* De Courcy’s Christ Crucified.

† We have a remarkable instance of this in Krantz’s History of Greenland. “ They (the Missionaries) have experienced (says he) how little is effected by first endeavouring to make rational creatures of the Heathen, then proving the existence and attributes of God, and from thence enforcing the consequential duties, in order the better to prepare them to receive the doctrine of the atonement, and to shew its necessity. After six years unsuccessful labour, they found, that the plain testimony concerning the death and passion of Jesus, together with its cause, and happy consequences, delivered by a heart touched with a warm and experimental sense of it, is the best preparation, and the surest way of enlightening the dark and benighted minds of the wild Heathen, in order to lead them step by step into all truth. And I have been filled with the greatest amazement to behold the powerful effects of the word of the cross on the most ignorant and savage Heathens, who according to their first appearance seemed utterly incapable of comprehending this great mystery of godliness.”

imparts, they have joined with heart, and with property, to send it to nations yet enveloped in Heathen ignorance and superstition. Blessed Association! where, forgetting little petty distinctions, hundreds from amongst Churchmen, and hundreds from amongst Dissenters, are united in one common cause as Christians. Happy disinterestedness! What a shining trait in the character of St. Paul was this: *Some indeed preach Christ even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love; knowing that I am set for the defence of the Gospel. What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein rejoice, yea, and will rejoice.* Phil. i. 15. 19. What candour, what benevolence, what resemblance to his Lord and Master does this sentiment discover. We admire the spirit of St. Paul; we admire his noble and truly Christian feelings; but it is not sufficient that we have these things in admiration, we are bound from profession and obligation to see that we imitate them.

Thanks be to God, the formation of this Society evidences that this apostolic spirit has not totally left the earth; and I pray God, that he will pour more abundant measures of it upon you, my Brethren, whom he has already strengthened to such exercises of it. But why are not all who preach Jesus, or are anxious for the spread of his cause, lending their aid to support the undertaking in which the Missionary Society is embarked? I know that many of my Brethren in the establishment, whom I esteem, and venerate, and love, have not given their countenance to the Missionary Society as a body; on the apprehension, that it bears an unfriendly aspect to our present government. But is this indeed the case? If it be, I know nothing of the Society in this view. If it be, they have forgotten the conduct of St. Paul, who never entered
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into political disquisitions, and whose practical directions upon the subject amount to a conscientious submission to the powers that be, as ordained by God. Brethren, the design of this Society, if we may judge from the language of Preachers, from the language of Directors, from the language of the Charges delivered to the Missionaries, already sent out on this momentous work, is nothing more nor less, than the extension of the kingdom of Christ amongst the Heathen. Christ crucified, the foundation of hopes the most exalted to themselves, is *all* the Society is desirous of promulgating to the world; and surely, whether Churchmen or Dissenters, if we feel any compassion for souls, with heart, and with voice, and with support, we are bound to prove that we wish them good luck in the name of the Lord.

When I had engaged in the present undertaking, my mind was soon led to a contemplation of St. Paul, as a striking instance of uniformity of conduct, whether considered as a Missionary to the Heathen, a Minister presiding over a Congregation for a season, or as a Christian. St. Paul was in each character consistent. To him Christ was all, and that not merely as a truth which his judgment approved, but as a truth which warmed his heart, and enlivened his affections. In all his public ministrations we discern a glowing regard to the person, the undertaking, and the offices of the Redeemer of sinners—a God incarnate, who reconciled God and Man, was all his theme, all his glory, all his delight. To preach Christ, he esteemed the most honourable of all employments; and to live upon Christ, the happiest life below.

My Brethren in the Ministry, I would ask you in meekness, yet with fidelity, the same question which I pray God I may put to my own heart. Do we esteem the preaching of Christ crucified an honour, and an happiness; and do we declare his

name from an experimental acquaintance with the gracious excellence and power of his religion? Leaving those barren speculations of learning, which many employ even in the truths of God, do we, as of sincerity, as of God, in the sight of God, speak in Christ? Is it our desire that Christ alone may be exalted in the hearts of his people? And have we in all things an eye to his glory? Are we men of prayer, men of confidence in the Redeemer, continually earnest that we may grow up into him in all things? Have we his mind, and do we advance in a growing conformity to his Divine image? Is Paul our pattern, as an eminent and devoted servant of his Master? Do we preach the word? Are we instant in season, out of season; reproving, rebuking, exhorting, with all long suffering and doctrine? and whilst we are joining in the plan of sending the Gospel to the Heathen, are we taking heed to the flocks over which the Holy Ghost has made us overseers; instructing them by doctrine; instructing them by pattern; exemplifying in our conduct, all the week, the efficacy of the truths we preach to the congregation? Ours, Brethren, is a great undertaking. To preach Christ simply, uninfluenced by any secondary considerations, is an happy attainment. To preach Christ, and not in any respect to preach ourselves, is a difficult task indeed; but that Saviour, whom we serve in his Gospel, has ability to make us entirely what we should be for his glory in the salvation of his people, and in the honour of his cause.

You are assembled, Brethren, in the presence of God this morning on a glorious occasion. Many of you were induced to appear here by a desire of giving your countenance, and lending your assistance to the support of a Mission to the Heathen; and many of you probably by some other motive. On this occasion I must observe to you, that you have heard a doctrine the most important to the spiritual interests

rests of sinners; not only important to those to whom you wish Missionaries to be sent, but important to yourselves. Your eternal state is intimately connected with your knowledge or ignorance of Christ crucified. There are many of you, no doubt, who know the truth as it is in Jesus; many who hold all the essential doctrines of the Gospel; who can defend them perhaps ably, and can dispute for them scientifically. But there are persons to be met with, who hold the truth in unrighteousness; who, whilst they would support a Mission to the Heathen, for the preaching of Christ crucified, are, as to experience, unacquainted with him themselves. Miserable thought! To help to build the ark, and perish in the waters; to support the Gospel, and not feel the benefit of it. Brethren, enter into your hearts. Do you, indeed, know Christ and him crucified? Are you living upon him? Are you living much beneath his cross; contemplating his bleeding, his dying love; and upon a view of your agonizing Lord by faith exclaiming, there hangs my hope! Jesus loved me, and gave himself for me: he died that I might live; he drank the dregs of the bitter cup of his Father's wrath, that I might be freed from it for ever! His love is all I would wish to pursue in my meditations, and the effects of his blood in cleansing me from my pollutions daily, is what I desire to experience! Can you humbly speak of Christ crucified as yours; and exclaim, God forbid! that I should glory, save in the cross of our Lord Jesus Christ; and are you indeed crucified to the world, and is the world crucified to you? Have you crucified the flesh, with the affections and lusts? Are you in all cases, and in all circumstances looking to Christ crucified? Is it your practice to go, with all your imperfections, with all your weaknesses, with all your doubts, and all your trials, to him, in whom all fulness dwells; who is possessed of an omnipotency of strength, and having

had

had experience of temptation himself, knows how to succour those that are tempted? Is it your practice, I say, to apply to Jesus with a penitent broken heart, for a supply of all your wants, that you may honour him by trusting him more fully, and by becoming more conformed to his image daily, in all holy conversation and godliness? If you can reply satisfactorily to questions like these, you have reason to hope that you are of that number who are redeemed from destruction, and who in the end shall be and reign with Christ for ever. But if on the other hand your judgment approves what your hearts do not feel; if you are hearers of the word only, and not doers; if you can talk of Christ, and join with the world; if you can be content with a profession of the truths of God, whilst neither your experience nor practice is influenced by them, tremble; oh, tremble for yourselves, you are deceiving your own souls. Fear, Brethren, lest in a future day, when many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom (many of those to whom you are instrumental perhaps in sending the Gospel), fear, I say, lest yourselves should be shut out.

I am not accustomed to address so large a congregation. Would, to God, that I might say something for your benefit. Your characters are not known to me; but God knows your hearts. Suffer then a stranger to say to you, that there is a period quickly approaching, when the truths which you have been hearing on this occasion, will be proved of infinite importance; when you will be either happy or miserable, and that for ever, in consequence of your receiving Christ crucified, or rejecting him; for if ye believe not in him, ye shall perish in your sins.

Let each one then enquire, as in the sight of God, what do I know of Christ? In what point of view do I regard him? Is he valuable in my estimation

mation? Is he the foundation on which I am building for eternity? And have I a hope in him full of immortality?

These questions may not, at present, wear an aspect of consequence with you; you may not now consider it of any moment, whether you know and experience the things of which we have been speaking; but remember, you must die; you must stand before God's judgment seat, and there give an account of your hearing, as we Ministers must of our preaching; and, how shall you escape, if you neglect so great salvation?



L I S T

OF

THE CONGREGATIONS, &c.

That have transmitted Sums of Money to the Treasurer

FOR THE USE OF

THE MISSIONARY SOCIETY.*

	£.	s.	d.		£.	s.	d.
A.				Gosport, Rev. Mr. Bogue, Sub-			
ANDOVER , Rev. Mr. Eisdell	15	0	0	scriptions 42l. 14s. 6d.—Col-	66	18	0
Armagh, Ireland, Rev. G. Ham-	21	11	0	lection 24l. 3s. 6d.			
milton				Grange, N. Britain, <i>Antiburgher</i>	12	3	6
B.				<i>Society, &c.</i>			
Barnestaple, Mr. Seaward	11	3	6	Greenock, N. Britain, branch of	388	0	0
Baffingborne, Rev. S. Bull	5	0	0	the London Missionary Society			
Bungay, Rev. S. Prentice	16	14	0				
C.				H.			
Chatham, Rev. Mr. Slatterie	9	9	0	Hanley-Green, Staffordshire, Rev.			
Chefham, Rev. Mr. Surnam	6	6	0	Robert Little	5	0	0
Clavering, Rev. J. Bayley	7	10	0	Havant, Rev. P. Good	5	5	0
Colchester, Rev. Mr. Hobbs	47	2	2	Hawick, N. Britain, Rev. J. Hen-	40	0	0
Colchester, Rev. Mr. Taylor	14	18	6	derfon	5	1	6
D.				Heathfield, Rev. Mr. Gilbert	47	8	7
Devizes, Rev. Mr. Sloper	23	2	0	Houston and Killellan parish, near	38	6	6
Dundee Missionary Society	100	0	0	Paisley			
F.				Hull, Rev. Mr. Lambett	73	14	6
Fordham, Rev. Mr. Harris	6	5	2	Huntley and neighbourhood, Aber-			
Frome, Rev. J. Sibree and Rev.	70	0	0	deenshire			
E. Denham							
G.				I and J.			
Glasgow Branch of the London				Jedburgh Association	43	5	0
Missionary Society	109	10	6	Ipswich, Rev. C. Atkinson, Sub-			
Glandwr and neighbourhood,				scriptions 11l. 11s.—Collection	19	4	3
Pembrokeshire, Rev. J. Grif-				7l. 13s. 3d.			
fiths, Subscriptions 4l. 4s.—				K.			
Collection 5l. 16s.	10	0	0	Kelfo, N. Britain	63	15	0
				Keith, ditto	23	2	0
				Kilmarnock, ditto, Rev. Mr.			
				M'Kinlay	40	0	0
				Kirkcaldie, ditto, Rev. Mr. Shirra	42	12	0
				Kingston upon Hull, Rev. R. Green	12	1	0

* In remittances from the country are sometimes included the contributions of individuals that do not reside in the town from whence the remittance is received; while, on the other hand, the contributions of some individuals resident in it are *not* included, having been transmitted to the treasurer through another channel. Between the sums stated in this list and the design of it, therefore, an exact conformity cannot reasonably be expected.

	£.	s.	d.		£.	s.	d.
Kingswood	14	8	6	Ofwestry, Rev. Mr. Whittridge	3	5	0
L.				P.			
Lanark, N. Britain, Rev. A. Harper	18	12	0	Perth Missionary Society	200	0	0
Lancaster, Rev. Mr. Charrier	10	10	0	Perth, Rev. A. Pringle	100	11	0
Liddisfale, N. Britain, Associate Congregation	6	10	0	Pickering, Yorkshire	9	16	6
LONDON, &c.				Plymouth, Rev. H. Mends	11	11	0
Adelphi Chapel	13	15	0	Plymouth Dock, Tabernacle there	22	11	8
Rev. O. Bennett's Congregation	6	0	0	Portsea, Rev. Mr. Griffin	5	0	0
Bow Lane, Rev. Mr. Jerment	12	3	0	Pwlhely, Rev. B. Jones	1	14	6
Colliers Rents, Southwark	14	16	0	R.			
Greenwich Tabernacle	46	0	6	Ramsgate, Rev. Mr. Townsend	17	8	9
Kenington, Rev. Dr. Lake	8	8	0	Reading, Berks, Rev. A. Douglas	17	7	0
Kingsland Chapel	17	14	3	Rodborough, Rev. Rob. Heath	5	5	0
Miles Lane Meeting, Rev. Mr. Easton	16	19	0	Royfton, Rev. T. Town	10	6	0
Orange Street Chapel	13	11	0	Romford	6	16	6
Stepney, Rev. Mr. Ford's	61	3	11	S.			
Zion Chapel	73	15	6	Salisbury, Rev. Mr. Adams	22	2	0
N. B. The Contributions in London and its neighbourhood have, as formerly, been received chiefly in the form of subscriptions.				Scarborough, Rev. S. Bottomley,			
M.				Subscriptions 8l. 18s. 6d.—			
Manchester, Rev. W. Roby	20	0	0	Small Donations 2l. 12s. 6d.	11	11	0
Macclesfield, Rev. Mr. Simpson	6	6	0	Shrewsbury	8	8	0
Marnock, N. Britain	7	0	0	Sheerness, Rev. Mr. Fowler	16	9	0
Maryport, Cumberland, Rev. J. Dunn	3	3	0	Southampton, Rev. Mr. Kingsbury,			
N.				Subscriptions and small donations			
Newcastle upon Tyne, Rev. Wm. Davidfon	23	19	0	5ol. 8s.—Collection 11l. 16s. 7d.	62	4	7
Newport Pagnel, Rev. Mr. Greathead	10	10	0	Stirling, N. Britain, Associate Congregation	10	0	0
Newbury, Berks	16	15	6	Sunderland and Neighbourhood	46	2	3½
Ninians, St.-N. Britain, Rev. Mr. Crofs	36	0	0	Sydling, Dorset, Rev. Mr. Gamble	8	0	0
Nottingham, Rev. R. Alliott	56	0	0	T.			
O.				Taunton, Rev. Isaac Tozer	26	15	6
Olney and Weston, Bucks, Rev. Mr. Horne	11	0	0	Tunbridge, Rev. J. Griffin	6	17	2
Olney, Rev. Mr. Hillyard, Subscriptions 3l. 13s. 6d.—Small Donations 3l. 6s. 6d.	7	0	0	W.			
				Walton, N. Britain, Rev. Mr. Molleson	5	10	0
				Wareham, Rev. B. Cracknell	5	15	6
				Wem, Shropshire, Rev. P. Edwards	10	10	0
				Wight, Isle of, Rev. I. Potticary	30	4	0
				Woodbridge, Rev. Mr. Lowell, Collection 9l. 12s.—Subscriptions 8l. 8s.	18	0	0
				Worcester, Rev. G. Osborn	22	16	8
				Woburn, Bedfordshire	9	9	0

AN ALPHABETICAL ACCOUNT

OF

CONTRIBUTORS

TO

THE MISSIONARY SOCIETY,

Including the Sums stated in the List of the Congregations, the latter being extracted for the Purpose of shewing the aggregate Amount of each Congregation.

The Names of those whose Donations were under Half a Guinea are not inserted, but the Amount of their Donations is added at the End of the following List.

** * * Some of the Names were so inaccurately written as to be scarcely legible; should, therefore, any Inconveniences be occasioned by this Circumstance, it is requested that the Secretaries may be informed thereof.*

	£.	s.	d.		£.	s.	d.
A.				Brought forward	47	11	0
ABBOT, Mr. King-street, Snows Fields, 2 years,	2	2	0	Armstrong, Mr. by Mr. Knight	1	1	0
Abrams, Mr. E. Olney	0	10	6	Armstrong, Mr. Islington	1	1	0
Adderly, Mr. Stoke Newington	2	2	0	Armagh, Ireland, sundry contri- butions there, Rev. G. Hamilton	17	7	0
Agace, Mrs. Clapton	2	2	0	Arrowsmith, Mr. Charles-st. Soho	1	1	0
Ainsley, Mr. Broad-street, Rat- cliffe, for 2 years	2	2	0	Arthur, Mr. Southampton	1	1	0
Akid, Mr. W. Sheerness	1	1	0	Arrowsmith, Mr. Newport Pagnel	1	1	0
Aldersey, Mr. Islington	5	5	0	Ashby, Mr. C. by Mr. Foyster	1	1	0
A. L. Mr. Ely	1	1	0	Atkinson, Rev. C. Ipswich	1	1	0
Aldersey, Miss, Woburn	3	3	0	Atwood, Mr. by Dr. Haweis	1	1	0
Allers, Mr. 7, Fenchurch-street	2	2	0	Atley, Rev. H. Romford	2	2	0
Alcot, Mr. Southampton-place, Tottenham-court-road	1	1	0	Ayscough, Mr. 1, Cripplegate	1	1	0
Althens, Mr. A. Little Ayliffe-st.	1	1	0	Atkinson, Mr. Greenwich Taber- nacle	2	2	0
Allen, Mrs. M. Bethnal Green	0	10	6	B.			
Allday, Mr. J. Carlisle-st. Soho	2	2	0	Bainbridge, Mr. T. Lamb's Con- duit-street	2	2	0
Amsden, Mr. Wood-street	1	1	0	Barnes, Mrs. Minories	1	1	0
Andrews, Mr. 36, Henry-street, Old-street	2	2	0	Bates, Mr. ditto	1	1	0
Anderson, Mr. R. Sloane-square	1	1	0	Bassington, Mr. Hoxton-fields	1	1	0
Andover, Congregation there, Rev. Mr. Elfdell	15	0	0	Barnestable, Collection at, by Mr. Seaward	11	3	6
Arnold, Mr. B. 2, Wilson-street, Moorfields, 2 years,	1	1	0	Barton, Mr. Swallow-street	1	1	0
Armstrong, Rev. Mr. Hoxton-squ.	1	1	0	Bassano, Mr. Hull	1	1	0
				Bailey, Mr. 272, Holborn	1	1	0
				Bateman, Mr. Devonshire-street	1	1	0
	47	11	0	Y 2			
					99	3	6

	£.	s.	d.		£.	s.	d.
Brought forward	99	3	6	Brought forward	197	9	0
Backler, Mr. Apothecaries Hall	1	1	0	Bowden, Mr. W. Hull	1	1	0
Baxter, Mrs. Homerton	1	1	0	Boyde, Mr. J. ditto	0	10	6
Barr Mr. Martin, Worcester	5	5	0	Bowley, Mr. 180, Bishopsgate-st.	1	1	0
Banister, Mr. Gosport	0	10	6	Boase, Mr. Pall Mall	1	1	0
Bayley, Rev. J. and Congregation, Clavering, Essex	5	8	0	Bowser, Mr. Earl-st. Blackfriars	1	1	0
His Reading Society	2	2	0	Bogue, Rev. David, Gosport	2	2	0
Ball, Rev. J. Westbury	2	2	0	Bolton, Mrs. Carlisle-st. Soho-sq.	1	1	0
Barlow, Mr. Roger, Romford	0	10	6	Boggis, Mr. 4, Prescott street	5	5	0
Band, Mr. Southampton	1	1	0	Boyden, Mr. Josh. Chatham	1	1	0
Ballance, Miss, Homerton	1	1	0	Bottomley, Rev. S. Scarborough	1	1	0
Babington, Mr. Chatham	1	1	0	Bramah, Mr. J. Piccadilly	5	5	0
Banger, Mr. Josiah, Hackney	5	5	0	Brent, Miss, St. John's Court, Bermondsey	1	1	0
Baker, Miss, Pinners Court	1	1	0	Browning, Mr. Willow Walk	1	1	0
Bacon, Mr. T. Blockley, Worcester	1	1	0	Broyden, Mr. 10, Wittam's Build- ings, Old-street	2	2	0
Bennett, Mr. Mitchell-st. Old-st.	1	1	0	Brillatt, Mr. G. Aldermanbury	1	1	0
Bee, Mr. Jos. Frederick-place	0	10	6	Broxup, Mr. Fenchurch-street	1	1	0
Beaufoy, Rev. Mr. Town Sutton, Kent	1	1	0	Briggs, Mr. J. Hull	1	1	0
Belgrave, Mr. T. Camden Town	1	1	0	Bracey, Mr. Bishopsgate-street	1	1	0
Berry, Mr. 22, Featherstone-st.	1	1	0	Bradley, Mr. Whitehorse-Yard, Drury-lane	1	1	0
Beaumont, Mr. 45, Beech-street	1	1	0	Breymer, Mrs. Dacres-st. Westm.	1	1	0
Beasley, Mrs. Lamb's Conduit-st.	5	0	0	Brown, Mr. T. Chick-lane	1	1	0
Bentley, Mrs. Susan, Chelsea	5	5	0	Brown, Mr. 21, Pudding-lane	1	1	0
Becket, Mr. Barbican	1	1	0	Bramwell, Mrs. Hackney	1	0	0
Bennett, Rev. O. and congregation, London	6	0	0	Brockleby, Mr. 4, Frith-st. Soho	2	2	0
Bernard, Mr. T. Southampton	1	1	0	Bramwell, Mr. Greek-st. Soho	1	1	0
Bell, Mrs. 3, Hoxton-fields	1	1	0	Brown, Mr. W. H. 8, Prospect- place, St. George's Fields	1	1	0
Berridge, Mr. Rider-co. Leicester- fields	1	1	0	Braidwood, Mr. Hackney	1	1	0
Berry, Mr. J. Newbury	1	1	0	Bradbury, Rev. Mr. at Surrey Chap.	1	1	0
Beattie, Mr. 27, White Lion-street, Islington	2	2	0	Brownson, Mr. R. Kingston	1	1	0
Beilby, Mr. G. Scarborough	0	10	6	Brice, Mrs. Southampton	5	5	0
Beaumont, Mr. Rd. Hull	0	10	6	Brice, Miss, ditto	1	1	0
Bigger, Mr. Aldersgate-street	1	1	0	Brock, Mr. W. Chatham	1	1	0
Bicknell, Mr. 31, Haymarket	1	1	0	Brooks, Mr. B. at Adelphi Chapel	1	1	0
Bilger, Mr. New-street	1	1	0	Brooks, Mr. J. Charlotte-street, Bedford-square	1	1	0
Biggerstaff, Mr. Islington	1	1	0	Brookthank, Rev. Mr. Hoxton-fields	1	1	0
Binns, Mr. Threadneedle-street	10	0	0	Brown, Mr. Greenwich Tabernacle	0	10	6
Birney, Mr. Mount-street	1	1	0	Buhy, Mr. J. Bouthel, Cumberld.	1	1	0
Biddulph, Mrs. by Dr Haweis	1	1	0	Bungay, Collection at, for 1797, Rev. S. Prentice	7	18	4
Bickley, Mr. Berner-street	1	1	0	For 1798, ditto	7	14	8
Binks, Mr. C. 26, King-street, Covent Garden	5	5	0	Burkitt, Mr. M. Coleman-street	1	1	0
Binks, Mr. C. Durham	0	10	6	Burchett, Mrs. by Mr. Reyner	1	1	0
Binks, Mr. S. Durham	0	10	6	Buck, Mr. W. Bury St. Edmunds	1	1	0
Bishop, Mr. Greenwich Tabernacle	1	1	0	Buxton, Mr. C. Colchester	2	2	0
Bishop, Mr. E. Sheerness	1	1	0	Burn, Mrs. B. Hull	1	1	0
Bishop, Mrs. A. ditto	0	10	6	Buttery, Mr. P. ditto	1	1	0
Birch, Mr. 199, Holborn	1	1	0	Burnett, Mr. I. ditto	1	1	0
Bitterman, Mr. Greenwich Taber.	1	1	0	Burkett, Mr. Poultry	1	1	0
Bletchley, Mr. 19, Penton-street, Pentonville	1	1	0	Butcher, Mr. sen. 18, Spa Fields	1	1	0
Bliss, Mr. 88, West-Smithfield	1	1	0	Butcher, Mr. jun. ditto	1	1	0
Blackmore, Mrs. Tabernacle Row	1	1	0	Bunnell, Mr. Z. Henrietta-street	2	2	0
Blades, Mr. Piccadilly	2	2	0	Burnett, Mr. Henry, Gosport	2	2	0
Blades, Mrs. ditto	2	2	0	Bull, Rev. S. and congregation, Bassingborne	5	0	0
Blomfield, Mr. Henry, Ardleigh	0	10	6	Burges, Mr. J. Mill-street, Ha- nover-square	1	1	0
Blomfield, Mr. H. jun. Dedham	0	10	6	Burton, Mr. Rd. 11, Moore Place, Lambeth	1	1	0
Blackhall, Rev. J. Berwick on Tweed	1	1	0				
Blades, Mr. J. by Mr. Towers	1	0	0				
	197	9	0		289	9	0

	£.	s.	d.		£.	s.	d.
Brought forward	289	9	0	Brought forward	379	2	0
Burbank, Mr. Frances-street, Tottenham-court-road	1	1	0	Cook, Mrs. Warren-street	1	1	0
Buck, Rev Mr. Hackney	1	1	0	Cook, Mr. I. Berkeley-square Bristol	2	2	0
Burridge, Mr. G. Hoxton-fields	1	1	0	Cook, Mr. H. Lovell's-court, Paternoster Row	1	1	0
Bull, Rev. W. Newport Pagnel	1	1	0	Cock, Miss M. Lower Shadwell	1	1	0
Bull, Rev. T. ditto	1	1	0	Cochran, Mr. W. late of Broad- street, St. James, a legacy incl. deduct stamp 5s. 3d.	9	14	9
Bunn, Mr. Jos. R. Poole, Dorset	3	0	0	Covell, Mr. Gracechurch-street, 2 years	2	2	0
Bunnell, Mr. J. Bedford-street	2	2	0	Cole, Mr. Homerton-row, 2 yrs.	10	10	0
Byhead, Mr. Charing-cross	1	1	0	Collier, Mr. Long-lane, Southwk.	1	1	0
C.				Colchester, collected at the Inde- pendent meeting there	4	8	6
Carter, Mr. Blackman-street 2 years	4	4	0	Cole, Mr. Princes-str. Drury-la.	1	1	0
Campbell, Rev Mr. Stirling	1	1	0	Colchbrook, Mr. J. Ilington	1	1	0
Carter, Mr. Royal Exchange	1	1	0	Copeland, Mr. Devonshire-street	1	1	0
Carey, Mr. Voburn	5	5	0	Cope, Mr. Upper Thames-street	1	1	0
Carlson, Mr. S. Armagh	1	1	0	Cole, Mr. T. Ipswich	2	2	0
Carlson, Mr. Neh. ditto	1	1	0	Cole, Mr. R. ditto	1	1	0
Carter, Mr. Honey-lane Market	2	2	0	Conder, Mr. J. ditto	1	1	0
Caudale, Mr. W. Bedford Row	1	1	0	Corney, Mr. Broad-street, Carnaby Market	1	1	0
Carruthers, Mr. Cheap-side	5	5	0	Cooper, Mr. Great Queen-street	1	1	0
Capel, Mr. Royal Exchange	1	1	0	Corbett, Mrs. by Mr. Neale	2	2	0
Caw, Mr. W. Sheerness, by Mr. Focker	2	2	0	Connell, Mr. J. Gosport	1	1	0
Campagne, Mrs. Pentonville	10	0	0	Compton, Mr. J. Wareham	1	1	0
Carrington, Mr. Mile End	2	2	0	Conquest, Mr. G. Rochester	1	1	0
Campbell, Mr. Marybone-street, Golden square	2	2	0	Cook, Mr. Randle, Olvestry	0	10	6
Charrier, Rev. P. S. Lancaster 2 years	2	2	0	Courtier, Mr. Newport-street	2	2	0
Chatteris, Mr. Lombard-street	1	1	0	Covell, Mrs. Walworth	1	1	0
Chadwick, Mr. J. Gun Dock, Wapping, 2 years	2	2	0	Cope, Mr. Hoxton Academy	0	10	6
Chapman, Mr. 151 Fleet-street	2	2	0	Cordell, Mr. Hare-street, Beth- nal Green	1	1	0
Chambers, Mr. 67, Bunhill-row	0	10	6	Compton, Mr. J. Newbury	1	1	0
Christie, Mrs. by Mr. Wilks	1	1	0	Compton, Miss, ditto	0	10	6
Chamber, Dr. J. Sheerness	1	1	0	Cowie, Mr. J. Falcon-square	1	1	0
Champion, Mr. J. Gravesend	1	1	0	Cornwall, Mr. F. Scarborough	0	10	6
Chifman, Miss, Wareham	1	1	0	Crellin, Mrs. Sheerness, 2 years	2	2	0
Chifman, Mr. ditto	0	10	6	Cream, Mrs. Hackney	0	10	6
Chaters, Mrs. Charles-street, Long Acre	1	1	0	Crawford, Mr. T. by the Rev. Mr. Davidson	1	1	0
Churchyard, Mr. H. Pentonville	1	1	0	Cracknell, Rev. B. Wareham	1	1	0
Clapham, Mr. Leeds	2	2	0	Croft, Mr. Hermitage rope-walk	1	1	0
Claridge, Mr. Towcester, 2 years	2	2	0	Crole, Rev. Mr. Ilington	1	1	0
Clark, Miss. Clapton, 2 years	1	1	0	Crathern, Mr. W. Dedham	1	1	0
Clarke, Mr. by Rev. Mr. Bic- kerdike	1	1	0	Crook, Mrs. Fleet-market	0	10	6
Clout, Mr. Jos. and Mrs. Mar. Marden, Kent	2	2	0	Curling, Mr. R. Torrington-street, Ratcliffe, 2 years	2	2	0
Clark, Mr. High-street, Borough	2	2	0	Curme, Mr. Gosport	1	1	0
Cleaver, Mr. B. Newport, Essex	1	1	0	D.			
Cleaver, Mrs. F. ditto	1	1	0	Darker, Mr. by Mr. Reyner	1	1	0
Clark, Mrs. Surrey Chapel	0	10	6	Davidson, Mr. by Rev. Mr. Bickerdike	1	1	0
Clapham, Mr. J. Leeds	2	2	0	Davies, Mr. Shoreditch	1	1	0
Clement, Mr. J. Wareham	1	1	0	Davies, Mrs. Chesham	1	1	0
Clark, Mr. 15, Brick-lane	0	10	6	Day, Mr. 27, Holywell-row	0	10	6
Clements, Mr. Chatham	1	1	0	Davenport, Mr. Surrey Chapel	1	1	0
Clarke, Mr. J. Olney	0	10	6	Darval, Mr. J. Southampton	5	0	0
Clark, Mr. by Mr. Winchester	0	10	6	Davies, Mrs. Kentish Town	1	1	0
Clark, Mr. T. Woolwich	1	1	0	Davies, Mr. S. Drayton	1	1	0
Coade, Miss, Clapham	2	2	0	Davidson, Mr. Henry, Woolwich	1	1	0
Cook, Mr. Bermondsey-str. 2 yrs.	2	2	0				

	£.	s.	d.		£.	s.	d.
Brought forward	461	15	9	Brought forward	651	6	3
Daintry, Mr. I. S. Macclesheld,				Esbridge, Mr. T. Lancaster, 2 yrs.	2	2	0
3 years	3	3	0	Esbridge, Mr. William-street	1	1	0
Barley, Mrs. Scarborough	1	1	0	Etheridge, Mr. Hoxton-square	2	2	0
Davis, Rev. E. Bristol	2	2	0	Evered, Mr. Church-lane, Spital			
Denyer, Mr. Little Britain	1	1	0	Fields	1	1	0
Devizes, Collection at, Rev. Mr.				Evifon, Mr. H. Hull	1	1	0
Sloper	23	2	0	Evans, Mr. J. Gosport	5	5	0
Dent, Mrs. Bethnal Green Road	0	10	6	Eveleigh, Mr. Hackney	1	1	0
Pickson, Mr. 6, Church-street,				Evans, Rev. W. Glandwr	1	1	0
Spital Fields	1	1	0	Ewing, Rev. Greville, a fifth share			
Dickson, Mrs. ditto	1	1	0	of the first year's profits on the			
Dicker, Mrs. W. Newbury	1	1	0	Missionary Magazine	43	6	4
Dicker, Mrs. J. ditto	1	1	0	Eyre, Rev. Mr. 3, Homerton-row	2	2	0
Dicker, Mess. W. and T. ditto	1	1	0				
Dixon, Mr. 102, Alder-gate-street	1	1	0	F.			
Downer, Miss, Bishopgate-street	1	1	0	Farmer, Mr. J. Leather-lane,			
Dornford, Mr. Philpot-lane	2	2	0	Holborn, 2 years	2	2	0
Donation, A, by Mr. Storry	1	1	0	Faber, Mr. White Lion-street,			
Ditto, by Mr. Patrick	1	1	0	Goodman's Fields	1	1	0
Downes, Mr. Rosemary-lane	1	1	0	Faden, Mr. corner of St. Mar-			
Donaldson, Mr. R. Hull	1	1	0	tin's Lane	1	1	0
Douglas, Miss, Clerkenwell-green	0	10	6	Farquharson, Mr. Plumtree-str.	1	1	0
Douglas, Miss Jane, ditto	0	10	6	Fellowfield, Mr. Scotland-yard	1	1	0
Dobie, Mr. Crane-co. Fleet-str.	1	1	0	Farley, Mr. Gosport	1	1	0
Dodds, Mr. Charles, Gosport	1	1	0	Ferguson, Mr. Chamber-street,			
Douglas, Rev. Mr. Reading	1	1	0	Goodmans fields	1	1	0
Douglas, Rev. Mr. S. Chelmsford	1	1	0	Feam, Mr. John, Hull	1	1	0
Dolben, Mr. Adelphi Chapel	1	1	0	Ferris, Mess. and Co. 42, Petti-			
Dodds, Mr. War Office	1	1	0	coat-lane	4	4	0
Downe, Miss Sarah, by Mr. Loye	5	0	0	Ferris, Mr. C. 4, Aldgate	1	1	0
Drury, Mr. Piazza, Coveat Garden,				Field, Mr. John, Hackney	1	1	0
2 years	2	2	0	Filling, Mr. Chadwell	1	1	0
Draper, Mr. Moorfields	1	1	0	Figures, Mr. B. Worcester	1	1	0
Dupont, Mr. Alder-gate-street	1	1	0	Flindell, Mr. W. Ipswich	1	1	0
Durant, Mr. 4, Spital-square	5	5	0	Foster, Rev. Mr. Whiteberns-row	1	1	0
Dunkin, Mr. J. Charlotte-row,				Ford, Mrs. Charles-street	2	2	0
Bermondsey	2	2	0	Fordham, Mr. E. K. Roydon	1	1	0
Duthie & Brown, Mess. Drury-la.	1	1	0	Fox, Mr. Greenwich Tabernacle	2	2	0
Dunn, Rev. J. Maryport	1	1	0	Forrester, Mr. 9, Gould-square,			
Durie, Mr. Gravel-lane, Borough	1	1	0	Minorities	1	1	0
Dunn, Mr. W. of the Bank, by				Foyster, Mr. S. Tottenham-street	10	10	0
Mr. Towers	1	1	0	Friend, by Mess. Stevens	1	1	0
Durfee Missionary Society, by Rev.				Ditto, by ditto	1	1	0
Mr. Colquhoun	100	0	0	Friends, by ditto	1	3	6
Dyers, Mr. Greenwich Taberna.	2	2	0	Friend, by Mr. Lee	0	10	6
				Ditto, by the Rev. Mr. Buck	1	1	0
E.				Ditto, by Mr. Johnson	5	0	0
Easton, Rev. Mr. Red Lion-str.				Ditto, by Rev. Mr. Nicol	1	0	0
Red Lion-square	1	1	0	Ditto, by Mr. Lee	1	1	0
Easton, Rev. Mr. of Miles-lane,				Ditto, by Mr. Towle	1	1	0
Cannon street, 2 years	2	2	0	Friends, by ditto	2	2	0
Earle, Mr. Chesham	1	1	0	Friend of the Missionary work, at			
East, Mr. W. Woburn	1	1	0	Glasgow	50	0	0
Edmondson, Mr. Rd. Lancaster,				Ditto, ditto, Edinburgh	1	1	0
2 years	2	2	0	Ditto, ditto, by Mr. Campbell	1	1	0
Elland, Mr. Gwynn's Buildings	1	1	0	Friend to the cause, at Newbury	1	1	0
Elliott, Mr. 22, Spa Fields	1	1	0	Ditto, in Newfoundland, by Mr.			
Ellerton, Mr. G. jun. Guildford-				Pearce	2	2	0
street, Borough	1	1	0	Ditto, by Mr. Eyre	0	10	6
Ellis, Mr. John, Adelphi Chapel	1	1	0	Ditto, by Mr. Grant	0	10	6
Ely, Mr. Dedham	1	1	0	Ditto, by Mr. Wilks	1	1	0
Emerson, Mr. 33, Whitechapel-road	1	1	0	Ditto, by I. M.	3	3	0
Emans, Mr. W. Newbury	1	1	0	Ditto, by Rev. Mr. Taylor	1	1	0
	651	6	3				
					824	15	7

	£.	s.	d.		£.	s.	d.
Brought forward	824	15	7	Brought forward	1070	17	7
Friend to the Cause, by Rev. Mr. Taylor	1	1	0	Gordon, Mr. J. Armagh	1	1	0
Ditto, by Mr. J. Townsend	0	10	6	Gold, Mr. Fuller-st. Bethnal Green	2	2	0
Ditto, by ditto	2	2	0	Goode, Rev. Mr. Islington	1	1	0
Ditto, by Mary Kemp	1	1	0	Golding, Mr. J. Bankside	2	2	0
Ditto, by Mr. Neale	1	1	0	Golding, Mr. T. ditto	2	2	0
Ditto, by ditto	1	1	0	Gosling, Mr. Shackwell	5	5	0
Ditto, by Mr. Bogue	0	10	6	Gosnell, Mr. 8, Little Queen-st.	1	1	0
Friend unknown	0	10	6	Goodeve, Mr. J. Gosport	2	2	0
Friend, by Mr. Minchin	5	5	0	Goodeve, Mr. J. ditto	1	1	0
Ditto, at Surrey Chapel	1	1	0	Gordon, Mr. ditto	0	10	6
Ditto, ditto	0	10	6	Gosport, collection there, Rev. Mr. Bogue	24	3	6
Ditto, by Rev. J. Knight	0	10	6	Godfrey, Mr. H. Islington	1	1	0
Ditto, by Mr. Johnson	10	0	0	Gough, Mrs. Camberwell green	1	1	0
Ditto, by Rev. Mr. Fowler	1	1	0	Golding, Rev. T. Croydon	1	1	0
Friends, at Grimsby	1	1	0	Gribble, Mr. Walworth Common	2	2	0
Friend to the cause of Christ, at Trowbridge	3	0	0	Griffiths, Mrs. Bedhampton	2	2	0
Ditto, in Kent	5	0	0	Grange, North Britain, Society in the Antiburgher congregation there, and other friends	12	3	6
Ditto to the Missionary Society, by Mr. Burder	50	0	0	Graham, Mr. R. Oxford	1	1	0
Friend, by Mr. Hooper	0	10	6	Griffin, Mr. Thrapton	1	1	0
Ditto, at Southampton	1	0	0	Graves, Mr. J. by Mr. Reyner	1	1	0
French, Mr. New Bond-street	1	1	0	Griffith, Mr. Houndsditch	1	1	0
Frost, Mr. Great Portland-st. 2 yrs.	2	2	0	Groome, Mr. 38, Bread-street, Bloomsbury	1	1	0
Francis, Mr. 161, Shoreditch	1	1	0	Greaves, Mr. 129, Martin's-lane	1	1	0
Fullinge, Mr. Tottenham-street	0	10	6	Greenock branch of the London Missionary Society, invested in the Greenock Bank, payable on demand, and bearing intr. 4 per ct.	£. 388	0	0
Fuller, Mr. sen. Sheerness	0	10	6	Gregory, Mr. Hoxton-fields	1	1	0
Fuller, Mr. Wormwood-street	1	1	0	Griffin, Mrs. Hackney	1	1	0
Fuller, Mr. B. Newbury	1	1	0	Griffin, Rev. Mr. and friends, Portsea	5	5	0
G.				Greathed, Mrs. Newport Pagnel	5	5	0
Gardner & Bagnall, Mess. Great Tower-street	2	2	0	Grocock, Mr. 1, Earl's-court, Newport-street	1	1	0
Gabriel, Mr. sen. 32, Banner's-st.	1	1	0	Green, Mr. W. Southampton	0	10	6
Garwood, Mr. 50, Mansell-street, Goodman's Fields	2	2	0	Grey, Mr. A, by the Rev. Mr. Wilks	1	1	0
Geale, Mr. Henry-st. Pentonville	1	1	0	Griffiths, Rev. J. Glandwr	1	1	0
George, Mr. Tyler-street	1	1	0	Griffiths, Mr. Roger, ditto	1	1	0
A Gentleman, by Mr. Pinder	0	10	6	Graham, Mr. W. Newbury	1	1	0
Gill, Mrs. Hackney	0	10	6	Greaves, Mr. Greenwich Tabern.	10	10	0
Gibbs, Mr. North-st. Moorfields	1	1	0	H.			
Gibson, Mrs. Great Prescott-street	0	10	6	H. Mrs. E. Hull	1	1	0
Gibson, Mr. J. Sligo	1	1	0	H. C. B.	2	2	0
Gilder, Mr. J. Hull	2	2	0	Hawkes, Mr. T. Piccadilly	10	10	0
Gimber, Mr. of the Admiralty	1	1	0	Haller, Mr. Long Lane, Southw.	1	1	0
Gibson, Mr. I. Hatfield-street	0	10	6	Haven, Mr. W. Lancaster, 2 yrs.	2	2	0
Gibson, Mr. W. sen. Gosport	1	1	0	Harris, Miss M. Deptford	1	1	0
Gill, Rev. Mr. Market Harbo'	1	1	0	Harris, Miss L. ditto	1	1	0
Gilbert, Rev. Mr. and congregation at Heathfield	5	1	6	Havell, N. Britain, collection there, Rev. J. Anderson	40	0	0
Gillespy, Mrs. W. Nclofe-square	1	1	0	Harvey, Mr. M. R. Witham	1	1	0
Gillespy, Mr. ditto	1	1	0	Havant, collection at, Rev. P. Good	5	5	0
Gittins, Mr. J. Salop	1	1	0	Hamilton, Rev. G. Armagh	1	1	0
Giles, Mr. Water la. Tower-str.	2	2	0	Huxwell, Mr. W. Hull	1	1	0
Gladwin, Mr. by Mr. Shrubsole	1	1	0	Hall, Mr. T. ditto	1	1	0
Glandwr, Pembroke-sh collection at	5	16	0	Hall, Mrs. Mucab, ditto	1	1	0
Glasgow branch of the London Missionary Society, by Mr. J. McKenzie	109	10	6	Hall, Mr. 7, Fenchurch-street	5	5	0
Gordon, Mr. Peter, Islington	5	5	0	Hall, Mrs. ditto	3	3	0
Goode, Rev. Mr. Blackfriars	1	1	0				
Gouger, Mr. Newgate-street	2	2	0				
	1070	17	7	Y 4	1245	13	7

	£.	s.	d.		£.	s.	d.
Brought forward	1245	13	7	Brought forward	1447	13	0
Harper, Mr. Jerusalem Coffee-House	1	1	0	Hogg, Rev. Mr. Thrapston, North-			
Harper, Mrs. ditto	1	1	0	amptonshire	1	1	0
Hall, Mr. H. Manor-pl. Walworth	1	1	0	Howell, Mr. J. Lambeth	1	1	0
Hadden, Mr. 15, Garden-row,				Holley, Mr. Welldose-square	2	2	0
Old-street	1	1	0	H.bley, Mr. Adelphi Chapel	1	1	0
Hall, Mr. 30, Noble-street	1	1	0	Holland, Mr. T. ditto	1	1	0
Haweis, Mrs	5	0	0	Hogg, Mrs. by Mr. Pinder	1	0	0
Hayter, Mr. T. Gosport	1	1	0	Hodgkinson, E. 23, Stamford-street,			
Hayter, Mrs. ditto	1	1	0	Surrey-Road	2	2	0
Harris, Rev. Mr. and friends,				Hodson, Miss, Homerton	3	3	0
Fordham	6	5	2	Hodson, Mr. G. Pentonville	0	10	6
Hadwen, Mr. J. Tower-street	1	1	0	Hornsey, Mr. J. Red Lion-street,			
Hammond, Mr. Whitechapel	1	1	0	Wapping	0	10	6
Hale, Mr. Wood-str. Spital-fields	1	1	0	Hopper, Mary, Scarborough	1	1	0
Hanson, Mr. Clifton	4	0	0	Hooper, Mr. G. Greenwich Tabern.	5	0	0
Hadwin, Mr. Pitfield-str. Hoxton	0	10	6	Holehouse, Mr. C. Union-street,			
Hallet, Mr. 92, Whitechapel Road	1	1	0	Borough	2	2	0
Hardcastle, Mr. Joseph	2	1	0	Huntly, Aberdeenshire, associated			
Handcomb, Mr. Newport Pagnel	1	1	0	congregation there	17	8	9
Harris, Mr. Moreton Corbet	1	1	0	Ditto, from a society there, and			
Hargreave, Mr. Mansfield-place,				friends in the town and neigh-			
Kentish-own	1	1	0	bourhood	56	5	9
Hall, Mr. Temple Mills, Hackney	1	1	0	Humphreys, Mr. W. Hammersmith	1	1	0
Hastie, Mr. Great Portland-street	1	1	0	Hubert, Mr. St. Ann's-str. Westm.	1	1	0
Hair, Mr. Long Acre	0	16	0	Hughes, Mr. T. Uik, Monmouthsh.	5	5	0
Harrison, Mr. J. Malton	0	10	6	Humphries, Mr. near the chapel,			
Hardwell, Mr. Greenwich Taberna.	1	1	0	Tottenham-court-road	0	10	6
Hearne, Mr. Hoxton-square	1	1	0	Hundlebee, Mr. Crown-st. Moorfs.	1	1	0
Heath, Mr. Brittol	1	1	0	Hutcham, Mr. Adelphi Chapel	0	10	6
Hepburn, M. Long-la. Southwark	2	2	0	Hudson, Mr. R. Broad-street, Car-			
Henry, Mr. M. by Rev. Mr.				naby-market	1	1	0
Bookstank	2	2	0	Hubbuck, Mr. W. Red Lion-street,			
Heaven, Miss, by Dr. Haweis,	1	1	0	Wapping	1	1	0
Heard, Mr. J. Woodbridge	1	1	0	Hyslop, Mr. Castle-street, Borough	1	1	0
Heath, Rev. Mr. R. Rodborough	5	5	0				
Hebden, Mrs. E. by Mr. Burton	1	1	0	I and J.			
Heaton, Mr. C. Millman-street	1	1	0	I. I. a friend, by Rev. Mr. Cockin	10	0	0
Hervey, Mr. A. Berner-street	2	2	0	I. C.	2	0	0
Hill, Mr. Dean-street	1	1	0	Jarvis, Mr. J. Newman's Buildings,			
Hitch, Mrs. Prince's-squ. Ratcliffe	1	1	0	Old-street-road	1	1	0
Hill, Rev. Mr. Rowland	2	2	0	Jago, Mrs. Launceston	1	1	0
By him—names unknown	2	2	0	Jancey, Mr. Northampton-street,			
Hill, Miss, 32, Fore-street	2	2	0	Clerkenwell	1	1	0
Hinman, Mr. Leadenhall-market	1	1	0	Jack, Mr. Martin's-lane	1	1	0
Houston and Killellan parith, near				Jacques, Mr. Leather-lane	1	1	0
Paisley, by Mr. T. Carlisle	47	8	7	Jarrold, Mr. Woodbridge	5	5	0
Houston, Mr. Great St. Helens	1	1	0	Jacob, Mr. A. Southampton	0	10	6
Holmes, Mr. J. Newgate-street	10	0	0	Jackson, Mr. Reading	1	1	0
Howard, Mr. T. Shoe-lane	0	10	6	James, Mrs. Hackney	1	1	0
Holt, Mr. J. Whitby	2	2	0	James, Mr. Wem	1	1	0
Hough, Mr. S. 7, Tavistock-street,				James, Mr. Pontygavel	0	10	6
Bedford-square	1	1	0	Jarrold, Mr. Maningtree	1	1	0
Holland, Mr. 46, Little East Cheap	1	1	0	Jacobs, Miss, by Mr. Allday	1	1	0
Holehouse, Mr. 96, New Bond-str.	1	1	0	Jack, Mr. Swallow-str. Meeting	1	1	0
Hofkins, Mr. T. Gosport	1	1	0	Jenkins, Miss, by Rev. Mr. Knight	1	1	0
Hobbs, Rev. Mr. and congregation,				Jedburgh Association, by Rev. Mr.			
Colchester	47	2	2	Waugh	43	5	0
Holbert, Miss, Denmark-hill,				Jerment, Rev. Mr. and Praying			
Camberwell	2	2	0	Society, in Bow-lane Meeting	10	1	0
Hore, Mr. J. Shorter's-court,				Jenkins, Mr. City Road	1	1	0
Throgmorton-street	1	1	0	Illingworth, Mr. Frith-str. Soho	2	2	0
Hobkirk, Mr. Hackney	1	1	0	Iles, Mr. St. Martin's-court	1	1	0
Hornby, Mr. Homerton	2	2	0	Imery, Mr. Kent-street	1	1	0
	1447	13	0				
					1645	3	6

	£.	s.	d.		£.	s.	d.
Brought forward	2086	18	0	Brought forward	2266	12	6
Marnock, N. Britain, from a few friends there	7	0	0	Moggeridge, Mr. Cranbourn-street, 2 years	2	2	0
M'Creery, Mr. A. Sligo	1	1	0	Morrison, Mr. Tottenham-place	1	1	0
Matthews, Mr. 18, Strand	1	1	0	Moreland, Mrs. 18, Old-street	2	2	0
Maberly, Mr. J. Catharine-street, Long Acre	1	1	0	Moreland, Mr. ditto	2	2	0
Maberly, Mr. 15, Greek-str. Soho	1	1	0	Moreland, Mr. W. ditto	1	1	0
Madgwick, Mr. Charles-street, Hoxton-square	2	2	0	Moore, Mr. Percy-str. Tottenham-court-road	1	1	0
Mackell, Mr. J. Park-lane	1	1	0	Morse, Mr. J. Sheernefs	1	1	0
M'Gaa, Mr. P. jun. Aldermanbury	1	1	0	Morris, Mr. 198, Ratcliffe-highway	1	1	0
May, Jane, by Mary Kemp	0	10	6	Morley, Mr. W. H. 91, Drury-la.	1	1	0
Mather, Mrs. Clapton	5	5	0	Morley, Mr. D. Cockspur-street	1	1	0
Matthews, Mr. J. Goodeafter	2	2	0	Morland, Mr. Clapton	1	1	0
M'Donald, Rev. Mr. Lincoln	1	1	0	Morland, Mrs. ditto	1	1	0
Macleane, Mr. T. Chapel-stairs White Hall	5	0	0	Morland, Mr. S. Newbury	1	1	0
May, Mr. D. Turk-street, Bethnal Green	1	1	0	Morwick, Mr. Gosport	1	1	0
Macklin, Mr. Southampton	1	1	0	Murray, Mr. Princes-str. St. Ann's	0	10	6
Maitland, Mr. R. King's Arms ya.	2	2	0	Munn, Mr. Great Ayliffe-street	2	2	0
Manchester, Contributions at Cannon-street Meetg. Rev. W. Roby	20	0	0	Mullinger, Mr. G. Sheernefs	1	1	0
Mayow, Mr. T. Oxford	1	1	0	Mullinger, Chatham	1	1	0
Magnolloy, Mrs. St. James's	1	1	0	Muscoll, Mr. Burr-street	1	1	0
Martin, Mr. John-st. Tottenham-court-road	1	1	0	Murray, Mr. Swallow-street	0	10	6
M'All, Mr. R. Bath	1	1	0				
Mackintosh, Rev. Mr. A. Tain, N. Britain	50	0	0	N.			
Maynard, Mr. Croydon	1	1	0	N. Mrs. per Mr. Wilks	1	1	0
Meyer, Mr. J. Leadenhall-street	5	5	0	Naylor, Mr. Sherrard-street, Soho	1	1	0
Merchant, Mr. Norton Falgate	1	1	0	Nash, Mr. 110, Bishopsgate-street	1	1	0
Medley, Mr. R. Cannon-r. Westmr.	1	1	0	Nairn, Mr. Homerton	1	1	0
Medley, Mr. G. ditto	1	1	0	Newton, Rev. Mr. John, Coleman-street Buildings	1	1	0
Meldrum, Mr. Princes-street	1	1	0	Newton, Mr. Tenter-ground, Moorfields	1	1	0
Mereton, Mr. G. W. Dockhead	1	1	0	Nelmes, Mr. Tottenham-court-road	1	1	0
Muech, Mr. J. Reading	2	2	0	Newcomb, Mr. Jerusalem Passage, Clerkenwell	1	1	0
Mends, Rev. H. and congregation, Plymouth	11	11	0	Nelson, Mr. James	10	10	0
Medley, Mr. S. Threadneedle-str.	0	10	6	Newcomb, Mr. 82, Aldersgate-street	1	1	0
Medley, Mr. Grosvenor-place	1	1	0	Newcastle upon Tyne, Rev. W. Davidson	23	19	0
Meymott, Mr. W. Prospect-place, St. George's Fields	2	2	0	Newport, Isle of Wight, Collection at Rev. John Potticary	30	4	0
Mitchell, Mrs. by Mr. Neale	1	1	0	Nicholson, Rev. Mr. Chestnut	1	1	0
Mitchell, Mrs. E. Prince's-squ. Ratcliffe	1	1	0	Nicholson, Mr. Old Barge-house	1	1	0
Minister, from one in Scotland, in hopes of a larger collection whenever peace returns	6	15	0	Ninians St. N. Britain, the Relief Congregation there, Rev. Mr. Crofs	36	0	0
Middleton, Mr. St. Martin's-lane	1	1	0	Niven, Mr. David, sen. per Mr. Nicoll	1	1	0
Middlemas, Mr. 8, Britannia-Gardens	1	1	0	Niven, Mr. D. jun. per ditto	1	1	0
Mills, Mr. J. jun. Great Earl-str.	0	10	6	Norton, Mr. Hackney	1	1	0
Mitchell, Mr. Sheernefs	1	1	0	Notcutts and Goddard, Messrs. Ipswich	5	5	0
Minchin, Mr. T. A. Gosport	5	5	0	Norman, Mr. jun. 4, St. Mary's-hill	1	1	0
Millar, Mrs. Lincoln	1	1	0	Nottingham, Collection at, Rev. Rd. Alliot	56	0	0
Miles-lane, Eastcheap—a Society there, by the Rev. Mr. Easton	16	19	0				
Mitchell, the late Mr. Salop, by his executor Mr. Wilson	2	2	0	O.			
Moore, Mr. Nevin, Lancaster, 2 y.	2	2	0	Oats, Rev. Mr. Bethnal-green	1	1	0
Morris, Mr. Camberwell	3	3	0	An offering, per Mr. Parminster	20	0	0
				Cgdn, Mr. John, Upper Thames-st.	5	5	0
				Olding, Mr. Freeman's-co, Cornhill	2	2	0
	2266	12	6				

	£.	s.	d.		£.	s.	d.
Brought forward	2990	2	5	Brought forward	3188	2	5
Riddell, Mr. Edward, Hull	1	1	0	Shrubsole, Mr. E. Sheernefs	1	1	0
Richards, Mr. James, Gosport	0	10	6	Sherrington, Mr. Gosport	0	10	6
Richards, Mr. R. jun. Reading	1	1	0	Shepherd, Miss, Ditto	0	10	6
Richards, Rev. Mr. per Dr. Haweis	2	2	0	Shrubsole, Mr. Wm. Old-street	20	0	0
Ridgdon, Mr. 11, Curtain-road	1	1	0	Shaw, Mr. Thomas, Newington,			
Rider, Mr. Jos. Malton	1	1	0	Middlesex	1	1	0
Richardson, Mr. Surrey Chapel	0	10	6	Sheef, Mr. Greenwich Tabernacle	0	10	6
Robertson, Mr. Greenwich Tabernacle	1	1	0	Simpson, Mr. Hoxton	1	1	0
Rogers Mr. Clifton-street	1	1	0	Silk, Mrs. 21, Bushill-row	0	10	6
Roper, Mr. 9, High-st. St. Giles	1	1	0	Simpson, Mr. Newgate-street	2	2	0
Rose, Mr. 19 St. Mary's-hill	1	1	0	Singleton, Mrs. per Dr. Haweis	2	0	0
Rols, Mr. W. Newbury	0	10	6	Sibree, Rev. Mr. and Rev. E. Den-			
Rolfe, Miss, Ditto	0	10	6	ham's Congregations, Frome	70	0	0
Robinson, Mr. Ja. Newcastle-under-				Simpson, Rev. David, Maccles-			
line	1	1	0	field, 3 years	3	3	0
Rufell Mr. per Rev. Mr. Bick-				Slate, Mr. 36, Noble-street	1	1	0
erdike	1	1	0	Slatterie, Rev. Joseph, Chatham	1	1	0
Ruf, Mr. Wm. Hull	2	2	0	Smith, Mr. Friday-street	1	1	0
Rumley, Mr. sen. Chesham	1	1	0	Smith, Mr. Fore str. Limehouse	1	1	0
Rumley, Mr. jun. Ditto	1	1	0	Smith, Mr. Dursley	3	3	0
Rusby, Mr. 6, Temple-place, Sur-				Smith, Mr. Lovell-court, Pater-			
rey-road	4	4	0	noster-row	2	2	0
Rutt, Mr. Dalton, Hackney	1	1	0	Smith, Mrs. Hackney Terrace	2	2	0
Ruffell, Mr. Thomas, Woolwich	1	1	0	Smith, Mrs. Mary, Hull	1	1	0
Ryder, Mrs. Reading	10	0	0	Smelle Rev. W. Grimby	1	1	0
S.				Smith, Mr. Grub-street	1	1	0
S. A. per Mr. Reyner	1	1	0	Smith, Mr. Blackfriars-road	1	1	0
S. P. F. a Donation	100	0	0	Smith, Mr. Beech street	1	1	0
S. S. N. a Friend to the Cause	2	2	0	Smith, Mr. 27, Gutter-lane	1	1	0
Salisbury, Collection at, Rev. Mr.				Smith, Mr. G. Paternoster-row	10	0	0
Adams	22	2	0	Smith Mr. 1, Houndsditch	1	1	0
Sauce, M. Winkworth's Buildings	1	1	0	Smith, Mrs. Southampton	1	1	0
Sargeant, Mr. Old Gravel-lane	1	1	0	Smith, Mr. 47, Houndsditch	1	1	0
Sanderfon, Rev. John, Berwick on				Smith, Mr. Wm. Adelphi Chapel	1	1	0
Tweed	2	2	0	Smith, Mr. Hoxton	2	2	0
Sawdon, Mr. John, Hull	1	1	0	Smith, Mrs. Eliz. Scarborough	1	1	0
Sacket, Mr. Rotherhithe	2	2	0	Snelfon, Mr. Samuel, Hans Place,			
Savage, Mr. Isaac, 2, St. George's-				Chelfea	1	1	0
place, St. George's-str. East	1	1	0	Soutter, Mr. Walworth	0	10	6
Sanders, Mr. John, Southampton	1	1	0	Southgate, Mr. Hatton Garden	1	1	0
Sanders, Mr. Robert, Ditto	0	10	6	Soames, Mr. Henry, Cateaton-str.	1	1	0
Sample, Mr. Wm. Olney	1	1	0	Southampton, Collection at, Rev.			
Sanderfon, Mr. John, Berwick on				Wm. Kingsbury	11	16	7
Tweed	2	2	0	Somerville, Rev. John, Sunderland	1	1	0
Scoffin, Mr. Fore-str. Limehouse	1	1	0	Soul, Mr. John, Olney	1	1	0
Scott, Mr. and Mrs. Cornhill	2	2	0	Soar, Mr. Greenwich Tabernacle	1	1	0
Scott, Mr. Wm. Warwick-lane	1	1	0	Spragg, Mr. William, Kennington	1	1	0
Scott, Rev. Mr. Matlock	2	2	0	Spencer, Mr. William, per Mr.			
Scott, Mrs. Ditto	2	2	0	Reyner	1	1	0
Scott, Mr. 15, Tabernacle-row	0	10	6	Spanton, Mr. residence unknown	2	2	0
Scott, Mr. Greenwich Tabernacle	0	10	6	Spyvee, Mrs. Mary, Hull	1	1	0
Sedman, Mrs. Mary, Hull	1	1	0	Spisbury, Mr. 67, Lombard-str.	2	2	0
Sergeant, Mr. F. Melton	2	2	0	Starey, Mr. B. 24, Poultry, 2 yrs.	2	2	0
Sellar, Mr. John, Malton	0	10	6	Storck, Mr. St. John-street	1	1	0
Shuttleworth, Mr. Great Bowden	5	0	0	Steel, Mr. Wm. Bedfordbury	1	1	0
Shackles, Mr. Wm. Hull	1	1	0	Stacie, Mr. Portland-street	1	1	0
Sheriff, Mr. Tottenham-court-road	1	1	0	Stafford, Mr. Borough Market	0	10	6
Sharland, Mr. Cockspur-str. 2 yrs.	2	2	0	Stephenfon, Mr. Ranelagh-street	1	1	0
Sherren, Mrs. Jane, Bridge-street,				Sturges, Mr. P. Sheernefs	1	1	0
Covent-garden	1	1	0	styles, Lieut. Ditto	0	10	6
Shotter, Mr. 2, Budge-row	1	1	0	Stinson, Mrs. Prospect Place, St.			
				George's-fields	1	1	0
	3188	2	5		3361	5	6

	£.	s.	d.		£.	s.	d.		
Brought forward	336	1	5	6	Brought forward	354	0	7	2
Stace, Mr. Geo. Romford, 2 years	2	2	0	0	Thompson, Mr. Thomas, Hull	1	1	0	0
Stirling, Associate Congregation there, per the Rev. Mr. Waugh	10	0	0	0	Thompson, Mr. J., Fenchurch-st.	1	1	0	0
Strange, Mr. Bishopsgate-str.	5	0	0	0	Thornton Henry, M.P.	10	10	0	0
Stubington, Mr. Southampton	1	1	0	0	Thornton, Robert, M.P.	10	10	0	0
Stepney, Collections at the Rev. Mr. Ford's, on occasion of two Sermons preached by Rev. Dr. Haweis	6	1	3	11	Thornton, Samuel, M.P.	5	5	0	0
Stevens, Mr. J. Chatham	0	10	6	0	Thodey, Mr. Clapton, near Hackney	1	1	0	0
Strutt, Mr. Adelphi Chapel	1	1	0	0	Thornton, Mr. 147, Borough	1	1	0	0
Stroud, Mr. Benj. Newbury	1	1	0	0	Thoroughgood, Mr. E. per Rev. Mr. Wilks	1	1	0	0
Steven, Rev. Mr. Great Thornhaugh-street	1	1	0	0	Thompson, Mr. Wm. Thames-str.	2	2	0	0
Story, Mr. Greenwich Tabernacle	0	10	6	0	Thorpe, Mr. G. Sheerness	0	10	6	0
Struth, Mr. Ditto	1	1	0	0	Thompson, Mr. Hamilton, Gosport	1	1	0	0
Sunderland—Joint Collection of the Friends to the Institution belonging to the Established Church there, and the Protestant Dissenting Congregations assembling in the Corn-market Meeting-house, Rev. Jn. Clegg—Spring Garden Lane ditto, Rev. Tho. Mason—Maling's Bridge ditto, Rev. N. Bligh—and in the New Meeting at Monkwearmouth Shore, Rev. Tho. Robinson	46	2	3	1	Titford, Mr. 2, Union-st. Bishops-gate street	1	1	0	0
Sundius, Mr. 7, Fen-court, Fenchurch street	5	5	0	0	Tinsley, Mr. Well-str. Hackney	0	10	6	0
Summers, Mr. New Bond-str.	1	1	0	0	Todd, Mr. William, Hull	1	1	0	0
Sundries, from Rev. Mr. Surnam	2	2	0	0	Todd, Mr. John, ditto	1	1	0	0
Swayne, Mr. Robert, Wareham	1	1	0	0	Townsend, Rev. Jn. Bermondsey	1	1	0	0
Swaine, Miss, Greenwich Tabernacle	0	10	6	0	Toomer, Mr. Edw. Southampton	5	5	0	0
Sydling (Dorset), Collection at Rev. Mr. Gamble's	8	0	0	0	Tozer, Rev. Mr. Isaac, and Congregation, Taunton	26	15	6	0
T.					Town, Rev. T.'s Congregation at Royston	10	6	0	0
T. L. per Mr. Brooksbank	0	10	6	0	Town, Rev. T. Ditto	1	1	0	0
T. U. per Mr. Townsend	1	0	0	0	Toomer, Mr. Jos. Newbury	2	2	0	0
T. Miss, per Mr. Wilks	1	1	0	0	Tring, Mr. Charlotte-st. Portland-street	2	2	0	0
Taylor, Mrs. Rachel, City-road	1	1	0	0	Trigg, Mr. & Mrs. per Dr. Haweis	2	2	0	0
Taylor, Mr. Hoxton	1	1	0	0	Tricker, Mr. James, East-lane, Walworth	2	2	0	0
Taylor, Mr. D. Old-street-road	1	1	0	0	Tutt, Mr. Royal Exchange	1	1	0	0
Tapin, Miss and Friend, Stamford-street	2	2	0	0	Turnbull, Mr. 30. City-road	1	1	0	0
Taylor, Mrs. per Mr. Millar	1	1	0	0	Tucker, Mr. Bloomsbury	0	10	6	0
Taylor, Mr. Corner of Barbican	1	1	0	0	Turner, Mr. J. S. London Wall	1	1	0	0
Tate, Mr. Wm. Monmouth-str.	1	1	0	0	Tunbridge, Collection at the Church there, per Rev. Mr. G. Griffin	6	17	2	0
Tagg, Mrs. Shacklewell	0	10	6	0	U and V.				
Talfourd, Mr. Reading	1	1	0	0	U. D. per Rev. Mr. Brooksbank	5	0	0	0
Tailer, Mr. J. B. Woodbridge	1	1	0	0	Underwood, Rev. Mr. Dorchester	1	1	0	0
Taylor, Mr. R. Southampton	1	1	0	0	Underwood, Mr. Greenwich Tabernacle	1	1	0	0
Taylor, Mrs. W. Ditto	1	1	0	0	Unwin, Mr. Hoxton-square	2	2	0	0
Taylor, Mr. James, Ditto	2	2	0	0	Unwin, Mr. Bromley, near Bow	2	2	0	0
Taylor, Mr. S. Ditto	5	5	0	0	Underhill, Mr. Hackney	1	1	0	0
Taylor, Mr. John, Adelphi Chapel	1	1	0	0	Upton, Rev. Mr. Union-place	1	1	0	0
Taylor, Mrs. of the Bank, Scarbro'	1	1	0	0	Venables, Mr. Geo. Mint, Tower	1	1	0	0
Terrington, Mr. Wm. Walworth, 2 years	2	2	0	0	Ventom, Mr. George, Gosport	1	1	0	0
Thomas, Mr. Surrey-road	1	1	0	0	W.				
Thorn, Mr. James, Colchester	2	2	0	0	W. D. per Mr. Shrubsole	1	1	0	0
	354	0	7	2	W. N. Tweed Mouth, near Berwick	1	1	0	0
					W. S. Mrs. per Rev. W. F. Platt	1	1	0	0
					Warner, Mr. Fore-street	1	1	0	0
					Walston, North Britain, Collection in the Parish of, per Rev. Mr. Molleson	5	10	0	0
					Warwickshire, Association of Independent Ministers	20	0	0	0
					Wackerell, Mr. Wilderneys-row	2	2	0	0

CONTRIBUTORS TO THE MISSIONARY SOCIETY.

	£.	s.	d.		£.	s.	d.
Brought forward	3689	17	4½	Brought forward	3790	7	10½
Watkins, Mr. Lamb's Conduit-str. 2 years	2	2	0	Walton, Mrs. 11, Pump-row, Old-street	1	1	0
Wallis, Mr. Stoney Stratford	1	1	0	Wickenden, Mr. Cornhill	2	2	0
Watson, Mr. S. Swanland	1	1	0	Wilson, Mr. John, per Mr. Neale	1	1	0
Warren, Mr. Little Newport-str.	1	1	0	Williamson, Mrs. Gosport	0	10	6
Walmley, the late Mrs. Sarah, of Bampton, Yorkshire, a legacy, paid by Mr. John Bateman	21	0	0	Wisely, Mr. Jn. Chatham, 2 years	1	1	0
Wallis, Cook, and Hammond, Trump-street	5	5	0	Wilson, Mr. Stephen, 12, Goldsmith-street	5	5	0
Wardall, Mr. Hokey-lane Market	1	1	0	A Widow, per Mr. Andrews	1	0	0
Ward, Mrs. Hitchin, Herts	2	2	0	Winter, Rev. John, Newbury	20	0	0
Walker, Mr. Richmond-place, Walworth	1	1	0	Wilson, Mr. 113, Long Acre	1	1	0
Walter, Mr. Wm. Gosport	0	10	6	Williams, Mr. Southampton	0	10	6
Warren, Miss, per Mr. Townsend	1	1	0	Wilkinson, Mr. W. 11, Tabernacle row	1	1	0
Walton, Mr. Wm. Lime-street	1	1	0	Winchester, Rev. Mr. Adelphi Chapel	1	1	0
Walker, Mr. 4, Tooley-street	1	1	0	Wilson, Mrs. Highbury-place	2	2	0
Wakeman, Mr. Hackney	2	2	0	Winckworth, Rev. Mr. Worcester-place	1	1	0
Waredraper, Mr. Ditto	1	1	0	Wilberforce, William, M.P.	10	10	0
Ward, Mr. New Road, St. George's in the East	1	1	0	Willson, Mr. Greenwich Tabernacle	1	1	0
Waugh, Rev. Alex. Salisbury-place, Mary-le-bone	1	1	0	Wilcoxon, Mr. Arthur, Lombard-street, 2 years	2	2	0
Wallcott, Mr. Greenwich Tabernacle	10	10	0	Woodgate, Mrs. 66, Berner's-str.	1	1	0
A Well-wisher, per Rev. Mr. Hill	10	0	0	Wontner, Mr. John, Minorities, 2 years	2	12	6
Webster, Mr. Jn. per Mr. Prentice	0	18	6	Woman, a poor one—as an Acknowledgment of a providential Mercy, per Mr. Hill	5	0	0
Wells, Mr. Wm. Malton	1	1	0	Woodd, Rev. Mr. Basil, Paddington	1	1	0
West, Mr. W. Islington	1	1	0	Wood, Mr. 82, Fore-street	1	1	0
Weatherall, Mr. 6, Cold-bath-square	1	1	0	Wood, Mrs. 102, Shoe-lane, Fleet-street	0	10	6
Wells, Mr. 51, Rathbone-place	1	1	0	Wood, Mr. Spencer, William-str.	1	1	0
Westcomb, Mr. Benj. Gosport	1	1	0	Wood, Mr. Thomas, Ditto	1	1	0
Weybridge, Mr. 28, Millbank-st.	1	1	0	Worcester, Collection there, per Rev. J. Osborne	22	16	8
Wesley, Mrs. M. Mote's-row, Martin's-le-grand	1	1	0	Woodbridge, Ditto, per Rev. Mr. Lowell	9	12	0
Weston, Mr. Tho. Whixall, near Wem	2	2	0	Wolfe, Mr. Geo. Ernest	100	0	0
Weaver, Mr. High-str. Borough	1	1	0	Wood, Mr. Cha. Manchester	5	5	0
White, Mr. Princess-str. Soho	1	1	0	Woodford, Mr. R. Southampton	0	10	6
White, Rev. T. Moblethorpe	1	1	0	Woodman, Mr. W. Bermondsey	2	2	0
White, Mr. Durham	1	1	0	Wood, Mr. Church-lane, White-chapel	0	10	6
Whitaker, Mr. Hackney	2	2	0	Wright, Mr. Benjamin, Hull	1	1	0
Whiteman, Mrs. 10, Palace-row, Tottenham-court	1	1	0	Wright, Mr. George, Tottenham-court-road	1	1	0
White, Mr. Southampton	0	10	6	Wright, Mr. per Mr. Wilks	0	10	6
Whittridge, Rev. Mr. Ofwestry	1	1	0	Wright, Mr. Prescot-str. 2 years	2	2	0
Wilkinson, Mr. Tho. Jeffery's-sq. 2 years	6	0	0	Wyatt, Mr. 77, Coleman-street	2	2	0
Williams, Rev. Mr. Lincoln's-inn-fields	1	1	0				
Widow's Mite, per Mr. Audley	0	10	6				
Wilkes, Mrs. Cath. Blockley, Worcesterhire, 2 years	2	2	0				
Wilkie, Mr. Houndsditch	1	1	0				
Wilkie, Miss, Ditto	0	10	6				
Wilks, Rev. Matthew, Old-str.	1	1	0				
Wills, Rev. Tho. Islington	1	1	0				
Wilson, Mr. E. Moorfields	1	1	0				
Wilson, Mr. Wm. fen. Hoxton-sq.	1	1	0				
Wilson, Mr. Wm. jun. Ditto	1	1	0				

DONATIONS BELOW HALF-A-GUINEA.

£. s. d.			£. s. d.		
Contributions of Half a Guinea and upwards brought for- ward	}	4082 19 6½	Brought forward		
			4094 8 0½		
By Mr. Foyster		0 2 0	At Orange-street Chapel		0 2 6
Mr. Reyner		0 6 0	Profits on the Sale of Mission- ary Sermons there		0 7 0
Mr. Audley		0 5 0	Greenwich Tabernacle		0 12 0
Mr. Bickerdike		0 14 0	From Newbury		0 10 0
Mr. Platt		0 5 0	Dedham		0 5 0
Mr. J. Wilson		0 5 0	Scarborough		2 12 6
Mr. Lambert		0 1 0	Malton		0 7 0
Mr. Fowler		0 14 0	Profits on the Print, Ship Duff		4 14 6
Mr. Bogue		0 14 6	Left without the Names of the Contributors by a Gentleman from the Country in December 1796, and referred to at the Close of the List of Subscribers for the last Year		3 5 8
Mr. Knight		0 5 6			
Mr. Kingsbury		0 5 0			
Mr. Hillyard		3 6 6			
Mr. Whittridge		0 12 6			
Mr. Towers		1 17 0			
Mr. Love		0 2 6			
At Surrey Chapel		1 8 0	Total Amount of Contribu- tions carried to the Ac- count Current		4107 4 2½
Adelphi Chapel		0 5 0			
		4094 8 0½			

ACCOUNT

OF

DISBURSEMENTS

MADE BY

THE TREASURER.

	£. s. d.
ON Account of the S. S. Mission, Mr. Bramah, for an Engine	£. 11 0 6
Ditto, Capt. Gordon, for fundry Bills discharged by him	13 0 0
Ditto, Mr. Fenn, for so much paid by him at Portf- mouth	4 13 3
Ditto, John Jones, for Boards	9 19 6
Ditto, East India Company for Stamps for Duff's Charter-party	1 8 0
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Rev. Mr. Greatheed, being so much overpaid by him in last Year's Account	40 1 3
Rev. Mr. Wilks, being the Amount of the Remittance of Mr. Case of Toftrees, twice paid, as per last Year's List	34 15 4
Ditto, the Amount of fundry Disbursements made by him on Behalf of the Society, as per Accounts delivered	9 4 6
	<hr/>
	55 14 11
	<hr/>
	139 16 0

	£.	s.	d.
Brought forward	139	16	0
Rev. Mr. Platt, for so much paid by him to Mrs. Locker	2	2	0
Mr. Neale, for expences defrayed by him as per Account	10	13	6
Mr. Lewis, the Amount of his Bill for taking down the Annual Sermons in Short-hand, &c.	21	19	0
Dr. Vander Kemp, supplied him with	20	0	0
Rev. Mr. Waugh, for Money expended on Account of Mr. Jones, Missionary, &c.	4	14	10
John Arthur, for Writing Table	4	0	0
Mr. N. Forlyth, Missionary, supplied him with Dollars, &c.	120	0	0
Mr. Christie, for his Attendance at Scots-Hall Stationary, &c.	3	3	0
Mr. Wm. Shrubsole, for one Year's Secretaryship presented by him to the Society	£.20	0	0
Ditto, his Expences for Postage, &c. from the 27th May 1797, to June 1798	9	17	2
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Francis Dadson, Monthly Money advanced on his Account, per Mr. Fenn	29	17	2
Rev. H. Mends, Ditto Ditto advanced by him on Account of William Stanton	31	4	0
Edward Hughes, late Missionary Candidate	5	5	0
J. Skirven, paid his Bill for Printing	6	10	0
John Buchanan, Missionary, for so much advanced on his Account	16	6	0
Rev. John Love, his Secretaryship	5	13	7
Ditto, his Account of Expences	£.20	0	0
	2	9	10
	<hr/>		
Mr. Dey, Collector of the Subscriptions from Miles'-lane Meeting	22	9	10
	2	2	0
Expences attending the FOULAH Mission, the principal Part of which will be reimbursed by the Missionary Societies of Edinburgh and Glasgow.			
John Moseley, for Carpenters Tools, &c.	£.41	5	6
John Cuthell, for Books	18	17	0
Robert Underwood, for Watches	17	5	0
For Watch Chains, Seals, &c.	0	8	0
Edwin Blifs, for Groceries	24	15	0
Pantin and Co. for Turnery, &c.	25	8	0
John Kleyfer, for Clocks	5	10	0
J. Ricketts, for Cheese	1	19	0
Stiff and Whiteman, for Cutlery, &c.	3	2	6
Byfield and Co. for Stationary	3	7	0
Newman and Sons, for Leather	2	13	6
Guy Thompson, for Writing Desks, &c.	2	7	6
Gilbert Wright and Co. for Optical and Mathematical Instruments	4	15	6
James Daniel, for Cotton Cards	3	12	0
Chieffie and Yowle, for Agricultural Implements	15	18	0
James Taylor, for Looking Glasses	13	2	10
Favell and Bousfield, for Slops	34	1	4
Fenn and Co. for Flannel	9	8	10
	<hr/>		
	227	16	6
	<hr/>		
	673	12	5

	£.	s.	d.
Brought forward	673	12	5
Nathaniel Phillips, for Boots and Shoes	3	5	0
Sundry small Bills for Horns, Cane Reeds, Twist, &c. &c. discharged by Mr. Wilks, as per Account delivered	22	1	3½
King and Hollier, for Freight of the Missionaries Packages from Leith to London	10	3	6
Johnson and Exeter, for Cordage	4	9	0
Money advanced the Missionaries	27	7	0
Their Expences in London and at Gravesend, &c. as per Bills delivered	36	19	0½
Mr. Collyer, Lighterman	0	12	6
Sierra Leone Company—paid on Account of the Passage of the Missionaries to Africa	250	0	0
Sundry Monthly Payments of Seamen's Wages		354	17 4
		136	10 0

Total Amount of Disbursements carried to Account }
Current } £. 1164 19 9

Examined, ROBERT COWIE,
JOHN FENN,
THOMAS HODSON.

Dr. the Treasurer of the Missionary Society.	Per Contra	Cr.
June 20, 1798.	June 20, 1797.	
To Amount of Collections, Donations, and Subscriptions, as per the preceding List	By Balance of last Year's Account	£. s. d.
To Produce of 15 India Bonds	By Amount of Disbursements as per the preceding Account	45 8 6½
To 1 Year's Dividend on 3000l. 4 per Cents.	By Cash for the Purchase of 1000l. 3 per Cents	1164 19 9
To 1 Do. Do. on 1000l. 5 per Cents.	By Ditto for 15 India Bonds	518 15 0
To ½ Do. Do. on 2500l. 3 per Cents.	By Ditto for 3300 New 5 per Cents.	1544 16 9
To ½ Do. Do. on 3500l. 3 per Cents.	By Balance due to the Society, consisting of Bills not in Course of Payment	2425 10 0
Received of Mr. Chapman	Cash in Hand	311 17 0
		13 17 11
£. 6025 4 11½		£. 6025 4 11½

Audited June 25th, 1798, by us, ROBERT COWIE,
JOHN FENN,
THOMAS HODSON.

The following is an Account of the Public Securities belonging to the Society, which have been purchased at different Times in the Names of four Trustees.

£. 3500—3 per Cent. Consols.
3300—New 5 per Cent.
3000—4 per Cent. Consols.
1000—5 per Cent.

There is also deposited in the Greenock Bank 3381. payable on Demand, and bearing Interest 4 per Cent.

JOSEPH HARDCASTLE.

THE following are the Particulars of such Collections, Subscriptions, &c. as have been paid into the Treasurer's Hands from the 21st of last June (the Day on which the Annual Accounts were balanced) to the 21st of August, inclusive.

	£.	s.	d.		£.	s.	d.
A BINGDON, Rev. Mr. Thresher, and Congregation	3	6	0	Brought forward	565	3	7
Bernard, Mr. G. Green-str. Grof-venor-square	2	2	0	Jobson, Rev. A. March	1	1	0
Bowden, Mr. J. S. Hull	2	2	0	A Lady, per Mr. Neale	1	1	0
Brook, Mr. Cateaton-street	1	1	0	Lewis, Mrs. Draper's-court	0	10	6
Bryan, Mr. Newgate-street	1	1	0	Marsh, Mr. Samuel, Swannage	1	1	0
Burckhard, Rev. Dr. in the Savoy	1	1	0	Maitland, Mrs. Walworth	1	1	0
Cook, Mr. Isaac, per Mr. Wilks	2	2	0	Morpeth, Rev. Rob. Trotter, and Congregation there	8	6	0
Cock, Mr. Lovell-court	1	1	0	Neale, Mr. John, Pentonville	1	1	0
A Donation, per Dr. Erskine	50	0	0	Nicholl, Rev. Mr.	1	1	0
Downer, Miss, Bishopgate-str.	1	1	0	Olding, Mr. Freeman's-court	2	2	0
Edinburgh Missionary Society, its Proportion of the Expences attending the Foulah Mission	163	12	1	Patrick, Rev. Mr. Wilderneys-row	1	1	0
Elmsley, Mrs. Cath. per Mr. Cope	1	1	0	Rowlandian	1	0	0
Enowy, Mr. J. C. Rockingham-row	5	0	0	Sargent, Mr. Old Gravel-lane	1	1	0
Evans, Mrs. Bristol	50	0	0	Simons, Rev. John, Paul's Cray	1	1	0
Farquharson, Mr. Great Warner-st.	1	1	0	Skinner, Mr. William, Bristol	10	0	0
Griffin, Mr. Thrapstone	1	1	0	Spragg, Mr. Blackman-street	1	1	0
Green, Rev. Rob. and Congregation, Hull	12	5	0	Stephens, Mrs. by Mr. R. Cowie	1	1	0
Glasgow Missionary Society, its Proportion of the Expences attending the Foulah Mission	262	2	6	Taylor, Mr. City-road	1	1	0
Hahn, Mr. F. Old Fish-str. 3 yrs. Subscriptions	3	3	0	Tarn, Mr. Jos. London Wall	1	1	0
Hill, Mr. Birchin-lane	1	1	0	Thring, Mr. R. Wilton	1	1	0
	565	3	7	Thring, Mrs. Ditto	1	1	0
				Thring, Mr. James, Ditto	0	10	6
				Thring, Misses S. and M. Ditto	0	10	6
				Wamphray, Parish of Manse, N. Britain	16	0	0
					£. 619	18	1

